The Nation.

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The Week.

A tribute from Gen. MacArthur to the Filipinos, quoted in the Chicago *Record-Herald*, is none the less interesting because it is the praise of the conqueror for the conquered. He finds their character "lovable," themselves "intelligent, sympathetic, poetical," and he has all the Imperialistic optimism that the islands will quickly become "Americanized and an addition to the United States to be proud of," the people being already "imbued with the nineteenth-century spirit." He insists that it is personal liberty, and not national independence, which the Filipinos are seeking, and bases his belief that the future will be smooth sailing, upon the theory that the personal freedom to be granted to them by the American republic will completely satisfy them. Were Gen. MacArthur as close a student of history as he is reported to be of military service, he would know that nothing breeds nations and the national instinct more quickly than the desire to right personal wrongs. A nation which in the course of its first steps towards unity and out of the darkness of the Middle Ages has produced men of the type of Rizal, Buencamino, and Aguinaldo, can be counted on to produce other souls whose ideals will not stop short of government of the Filipinos, by the Filipinos, for the Filipinos. The very American text-books now imported into the islands by the ton will breed men quick to think and ready to question the rule of white men, who, Gen. MacArthur says, will never be able to do physical labor in the Philippines. At the moment Gen. MacArthur was giving out this interview, came the news that the garrison of Manila, now consisting of 1,000 soldiers and 800 white policemen, is to be increased by the addition of 400 more troops.

Little effort is longer made to conceal the fact that there is an active movement to secure the early annexation of Cuba, and that it has the support of the Administration. The Washington correspondent of the Philadelphia *Press* makes Gen. Wood's visit to the national capital the text for an exposition of the situation from the standpoint of those who favor this movement. It is held that American control must continue until a Cuban President shall have been inaugurated and a native government established, and that, even if the preliminary steps should be taken immediately, 112 days must elapse before the first election (for civil governors and a Congress) can be held, and 112 more before the second (for President and Vice-President) can occur. This means more than seven months at least; and if everything possible should be done to expedite the matter, a government could hardly be established before the latter part of next spring. The correspondent of the *Press* reports that it is the general belief that so long a postponement of the possible inauguration of a Cuban government means that there never will be one, but instead the annexation of the island, and he states that "Gen. Wood's report clearly indicates that annexation is the only salvation of the island."

It is significant that the announcement was recently made that the revised Cuban tariff, on which a great deal of time and labor has been expended, will not be promulgated. Gov. Wood is quoted as justifying this on the ground that it would be unwise to change the present system, but the correspondent of the *Press* surmises that "the real reason is that the new tariff was to have been a part of the new Cuban governmental system," and if there is never to be any Cuban Government, there had better not be a new tariff. There is an element in Cuba which favors annexation, and it is understood to be their purpose to send a delegation of their very strongest men to Washington when Congress meets, to urge upon it the wisdom and advantage of bringing Cuba in as part of the United States. Here certainly are signs enough of an active movement to secure annexation. Whether there is to be any strong opposition apparently depends upon the attitude of the protected interests in this country, and that has not yet been made clear.

The Metropolitan Museum, according to dispatches from Pekin, is soon to receive a valuable collection of Chinese bronzes, porcelains, and carvings. These inestimable objects of art were, in part at least, purchased by Mr. Squier, Secretary of the American Legation, at the numerous sales of military and missionary loot which followed the occupation of Pekin by the allied Powers. That the gift is felt to come in a questionable shape is shown by the comment of the Curator of Paintings of the Museum, which is reported in Tuesday's *Tribune*. With one of those blessed phrases of which only administrators have learned the art, Mr. George H. Story reminds us that the collection has had "a commercial experience"—has suffered, that is, a kind of purifying sea change, which makes it no longer loot, but a right honest and authenticated gift which the Museum should not hesitate to receive. Such a matter can be settled on grounds of absolute morality only by a casuist who is not too much of a connoisseur of Oriental art, and such a referee would do well to reserve his decision until he learned just how far and how thoroughly Mr. Squier's collection has been "commercialized." In law, however, a precedent is frequently more valuable than a principle, and we believe that museum directors generally, in receiving gifts of the art of inferior races—especially gifts which, like the present, follow closely upon a war—would do well to take their stand firmly upon the tradition of their craft. There is, in fact, most respectable authority for accepting loot, even when it has remained unsanctified by "a commercial experience." In this matter museum directors have never been too nice, for it is a wise director who can assert legitimacy of the smaller part even of the beautiful objects under his watch and ward. A wise director, then, never raises the question.

Mr. Bryan improved his opportunity on Labor Day to tell what he thinks about the steel strike. His first observation was that "each decade in our history shows greater production of wealth, and the men who produce it have less to show for it." This is another way of repeating the sophism that "the rich are growing richer and the poor are growing poorer"—a sophism that has been often refuted, but is always recurring because it is generally accounted useful at the polls. If wages are rising, while the cost of living at a certain standard of comfort is not increasing, then the statement, as Mr. Bryan puts it in his Labor Day speech, or in its common and more sententious form, is untrue. Whatever may be the conditions in other countries, it is untrue here that the poor are growing poorer. Not all the people in the United States are growing richer, but a large majority of them are, and the gains are not confined to any class of society. The masses are better able to secure the comforts of life in this country than they ever were before. The steel strike, which is not a strike for wages or for hours of labor, is one evidence of this fact. Mr. Shaffer and his followers have virtually declared that they have nothing to complain of as regards the remuneration of their labor. But would they not have something to say on that subject if they were growing poorer?

The report presented to the Bay View lodges of the Amalgamated Association by the two delegates recently sent to Pittsburgh is illuminating in its estimate of the genesis and present condition of the steel strike. Mr. Hickey, one of the two Bay View men, was former-

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ly Vice-President of the Amalgamated, and is well qualified to understand the inner workings of the organization. His verdict must be taken as authoritative when he announces that the strike is lost, and charges President Shaffer and his associates with gross mismanagement at the least. Perhaps the greatest significance of Mr. Hickey's speech in presenting his report is, that it affords hope of as dignified a close for the strike as can now be possible. It shows that the members of the Amalgamated may not be subject to the despotic control that has been supposed. The strike might now merely collapse of its own weight, the men return to work, and nothing further be said. Such a course would leave the Amalgamated shattered almost beyond hope of recovery. Mr. Hickey confesses that serious, if not permanent, damage has been done to the union cause by President Shaffer's unwise and dishonest course.

That an influential labor journal should now urge the impeachment of President Shaffer might have been expected, in view of the impending failure of the steel strike. The editorial in the Fittsburgh *Labor World*, where the impeachment proposal appears, bases its recommendations upon a great number of charges against Mr. Shaffer, ranging from the enumeration of technical oversights of various kinds to an indictment on the real moral issues involved. The best thing in it is the count which recites that he ought to be deposed "for the blow he has given to organized labor, not only in teaching that union agreements are not contracts to be respected, but also in showing that constitutional safeguards are no guarantee to a unionist when a Shaffer is at the head of things." His contempt for pledges is the grievance of the public against him.

A white man who helped to lynch a negro found guilty by a jury of his peers and sentenced to imprisonment for life—this is the novel and gratifying news which comes from Wetumpka, Ala. If this is not the first case in which such a conviction has been secured, the others have been so isolated as to have faded from the memory of newspaper readers. Not even the resistance of a few brave sheriffs is as encouraging as this conviction, in prompt response to the appeal of ex-Gov. Jones that the law should take its course, not only with the negro, but with the negro-lynchers. How significant this conviction is, appears when one considers that the prisoner was tried in his own home district, where the sympathy of his race must have been at its highest, and that the jury itself imposed the life sentence. The same jury has since found two other men guilty of murder in the second degree and made their punishment ten years in prison for participating in the same outrage against the law. The Birmingham *Age-Herald* and the Savannah *News*, among many Southern newspapers, have been prompt to recognize the great value of these convictions, and to bestow hearty praise upon the jury and the fearless Judge Denson, who is presiding over the trials, which will not be ended until several more men are tried. Among recent notable protests, the strong words of Bishop Gailor of Tennessee must not be overlooked. "The white people," he declares, "must themselves be protected from the madness of self-ruin." No one can justly contend that such a statement smacks of exaggeration.

The news from Richmond that the Suffrage Committee of the Virginia Constitutional Convention has at last agreed upon a suffrage provision for the new Constitution, which seems certain to be adopted, settles a much-vexed question that was one of the main objects for which the convention was called. The plan is to register as voters for life, before January 1, 1903, all those who can understand the Constitution. All whites could then be put upon the voting list, while negroes could be excluded. Beginning with 1903, a property qualification would be enforced against all unregistered voters. Thus the existing white voters could be practically exempted from the operation of the property restrictions, and the eligibility of future voters could be settled in a non-partisan way, subject to the terms laid down by the suffrage clause. This is as ingenious a plan as could well be devised. It would require a long time for a test case to pass through the various courts up to the supreme tribunal, and quite possibly a final decision could not be handed down before the opening of 1903, by which time the lists of life voters would have been prepared. The other restrictions upon the suffrage would be left intact, even were the "understanding clause" pronounced unconstitutional, and would probably prove sufficient to eliminate undesirable voters. How obnoxious to negroes such provisions are likely to prove is indicated by the movement now making headway in Alabama for the defeat of the new Constitution in that State, which resorts to the same sort of subterfuges.

A remarkable uniformity in the relative proportions of the native and the foreign-born in the population of this city is disclosed by a comparison of the figures for 1900, which were given out on Thursday, with the corresponding showing in the census of 1890. So far as there has been any change, "the foreign element" shows a slight loss. The counties of New York, Kings, Queens, and Richmond, out of which Greater New York has since been made, contained eleven years ago 2,533,600 people, of whom 962,763 were born in other countries—almost exactly 38 per cent. The New York city of 1900 returned 3,437,202 inhabitants, of whom 1,270,080 were foreign-born—almost exactly 37 per cent. There has been a somewhat greater variation in the division between races during the decade. In 1890 there were 40,562 colored people in the whole territory, or 1.6 per cent.; in 1900, 67,304, or a trifle less than 2 per cent. A large proportion of the native population is practically as much foreign as that which came from other countries. In the old city of New York there were, in 1890, 852,641 white people, young and old, who had been born in the United States, but only 270,487 of these were the children of native parents, while those who either were themselves born abroad or were the children of foreign-born parents aggregated 1,219,140, or nearly 82 per cent. of all. Thus, while "the foreign element," as the phrase is often understood, eleven years ago was but 38 per cent. of the *whole population*, and was only 37 per cent. last year, an overwhelming majority of the people of Manhattan are foreign in their bringing-up and inherited notions.

The means by which Philadelphia has been controlled and plundered by the Republican ring that plays in that city the part which Tammany plays here, continue to be revealed. Facts just now being brought to light illustrate the close alliance betwen the Republican ring and the corrupt Democratic machine, and show how completely the minority party has abandoned the duty of watchfulness and exposure. Ex-Gov. Pattison is making a tour of the wards, inquiring into the condition of the local Democratic organizations, and his discoveries are little short of startling. One ward leader admitted that there had not been a minority inspector at the polls in his ward for five years, and that there was absolutely no check upon the opportunity for corrupt ballots and false returns. "It has become a question," he said, "of how many votes the Republicans want, not how many they cast. They count for the machine as many as they want." Like conditions were found in many other wards. It is freely admitted that this apathy on the part of the minority is not so much the result of continued defeat—though this factor undoubtedly enters into it—as of the relations between the two machines. In many cases there is practically but one machine, opportunities for plunder being distributed between those who call themselves Republicans and those who call themselves Democrats. There is something intensely suggestive to citizens of New York in these Philadelphia revelations. What would be the

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result if an investigation were made in this city of the condition of the minority organization in the districts which always return large Tammany majorities?

The news that the assessed personal property valuations for Cook County, Ill. (Chicago and its suburbs) will amount to approximately only $90,000,000 is amusing and discouraging. At this rate, supposing the estimate of $250,000,000 a correct statement of the value of Cook County realty, $35,000,000, at least, must be added to the taxable basis in some way in order to avoid a larger deficit than usual. The efforts of ex-Gov. Altgeld to detect the alleged attempts of various prominent men to undervalue their personal property upon the tax-schedules, resulted only in a laughable farce; clerks and hotel attendants being haled before the Board of Review to answer questions regarding their concealed wealth. An increase of only $12,000,000 over the figures of the assessors was ordered by the Board of Review—no more, probably, than would have been added in any event, independently of the ingenuous Altgeld. On the other hand, much property has, of course, escaped appraisal, as it always will and always must, under the existing system of personal-property taxation.

The recent decision in the ticket-brokers' case at Buffalo possesses a curious interest. The Lackawanna Road had applied for an injunction against sixty-one brokers in Buffalo who were dealing in special tickets, on the ground that these tickets constituted a contract with individual purchasers. Such a contract would be broken if buyers were allowed to violate the terms of purchase by selling to brokers. This contention is held by Judge Hazel of the Federal Court to be correct. The roads have a right to make special contracts with particular individuals, and to protect such contracts by prosecuting the brokers. So much might have been anticipated, from the legal standpoint, whatever may be thought of the ethical principle involved. The most interesting feature of the case lies in an unexpected turn in the decision. Since the passage of the Interstate Commerce Act and the various anti-pooling acts, it has been usual for courts to nullify contracts implying a violation of either of those statutes. It appears that the special tickets sold by the Lackawanna have been issued pursuant to an agreement with other roads, which implies a violation of law by the avoidance of competition between roads. The tickets are evidences of this illegal agreement, and consequently contracts with purchasers based upon another contract, itself illegal, must be void. The use of an equitable remedy, like injunction proceedings, implies that the complaining party to the case shall have done equity, and hence the remedy asked by the Lackawanna must be denied.

The public revenues continue to play queer pranks with the legislative prophets. It will be remembered that the revenue-reduction law of March 2 was designed to cut down internal revenue by $40,000,000 per annum. The law went into operation July 1, and was attended, during the ensuing month, by an increase instead of decrease, the total receipts rising $2,300,000 over July, 1900, and even the internal revenue going $770,000 higher. We pointed out, when the July figures were at hand, that, though estimates might be at fault, the increase was probably temporary, and should be set down to the same causes as the similar gain under similar conditions in 1883. This suggestion seems to have been correct; at all events, the close of August shows the public revenue to have decreased in the second month under the tax-reduction law about as much as had been originally expected. The total receipts for August fell about four million dollars below those for the same month of 1900, all of the decrease being from internal revenue. Continued at this rate, the reduction would make good the estimates of last spring.

But, in the meantime, public expenditure has made a totally unexpected drop. Secretary Gage, in his estimates of last December, looked for a substantial increase. He made, it is true, allowance for some appropriations which did not occur. For the regular sources of outlay, however, he figured out that the army, during the current fiscal year, would cost only $27,000,000 less than in the year before, and the navy $18,800,000 more. But the August figures show a decrease of nearly half a million in naval outlay, and of no less than six millions in the War Department. The outlay even for the civil establishment is reduced nearly five millions; the net result being that the month's expenditure falls ten million dollars below that of August, 1900. Instead of the moderate deficit returned for the month a year ago, the surplus of revenue over expenditure will run to something like $5,000,000. Clearly, if decrease in public outlay is to continue at any such rate, a $40,000,000 reduction in the fiscal year's tax receipts will be a small affair. In the first two months of the fiscal year 1901 there was created a deficit of $4,800,000. For the same period in the present fiscal year there is a surplus of $4,400,000.

When the Transvaal war broke out in the autumn of 1899, the question instantly arose in the mind of financiers, Where will the European banks obtain their fresh supplies of gold? During the calendar year 1898 production on the Witwatersrand had amounted to $75,500,000, which was one-fourth of the total output of the world, and much more than either Australia or the United States produced. Practically all of this Transvaal product went at once to Europe. During the nine months ending with September, 1899, England had imported from South Africa, by the Board of Trade returns, $68,300,000, or an average of $7,500,000 monthly. On October 10 the Boer ultimatum was issued, and within a week mining and transportation of the Transvaal gold were stopped. In November, England imported from that quarter gold to the total value of only $231,000. During the whole year 1900 the estimated output of the Rand was but $8,300,000. Of this amount, moreover, only $1,890,000 came to England, as against which insignificant receipt London was forced to send $8,900,000 to South Africa itself, to provide for war expenses. Thus far in 1901 shipments of Transvaal gold to Europe have been less even than in 1900. Add to this the fact that the Boer war has already lasted three times as long as the experts of 1899 expected, and it might be supposed that the influence on gold supplies would have been extremely serious.

But a comparison of the stock of gold now held by the world's great banking institutions with their reports before the Transvaal war broke out, makes a showing which few people would have predicted in 1899. The position of the American reserves is generally known, The Treasury holds, in gold uncovered by deposit certificates, $9,000,000 more than it held two years ago to-day, and the estimated total amount circulating outside the Treasury has increased by no less than $150,000,000. This has been commonly assumed as a consequence of our national prosperity. But, if the same test be applied in the case of foreign institutions, it will appear that the Bank of England holds $18,000,000 more gold than it held two years ago last week, the Bank of France $100,000,000 more, the Bank of Austria-Hungary $43,000,000 more, with smaller gains in every other Continental institution except the Bank of Russia, which has lost some $84,000,000 in the period. Such a showing for the world at large is as peculiar as it is interesting. To some degree this general gain, in the face of the Witwatersrand embargo, has been caused by the increase of $28,000,000 or thereabouts in the yearly North American production. The return of gold from outlying points, such as India, Egypt, and Japan, has had still greater influence. No doubt, also, the return of specie from country circulation, on the slackening of Europe's interior trade, has contributed large amounts to the city markets. The general outcome proves, however, the great capacity of the modern financial world to adapt itself to really troublesome emergencies.

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AN "EXPERT" ON THE CUBAN CONSTITUTION.

The *Tribune*, for its issue of last Saturday, secured the services of "one of the ablest Cuban experts in this country," who wrote on "Cuban Constitution Defects." "His official position precludes the use of his name in connection with this analysis," says the *Tribune*. Fortunately, his unknown official style cannot preclude a counter-analysis of the extraordinarily disingenuous article to which that paper accorded two columns of valuable space.

The chief defect in the Cuban Constitution, according to its critic, is that it permits an excessive centralization of power in the hands of the President and Congress. He says that "the provinces, corresponding to the States of the American Union, practically are without power. They have no legislature, but simply a provincial council, a single body whose powers are limited to correspond somewhat to the duties of county commissioners, as defined in many States of the Union." This is a fair description of the Cuban system, but the following comment, "The form of government is an imitation of the American system, not one growing out of local conditions," is merely self-contradictory, while the further statement that "even municipalities are at the mercy of Congress," and that "this is a degree of centralization never before attempted by any successful government," is simply false. One would prefer to impute so grossly misleading a comment rather to ignorance than to malice. We shall see from the further analysis of his article that our "Cuban expert" is apparently ignorant of the constitutions of the so-called Latin nations, which naturally served as models for the Cuban Convention.

Descanting upon the absence of local self-government under the Constitution, the critic goes on to say that the plan, "if it had been presented to the Constitutional Convention which framed the Constitution of the United States, would not have had a patient hearing." Very likely, but does it really argue a peculiar heinousness in a people that has never had genuine provincial autonomy that it does not act like a people which had had a century and more of local self-government? Is it fair to ask the Cubans, who had no states, to act on the theory that they had? It is a novel requirement that a Constitutional Convention should be obliged to create for itself presentable historic antecedents. Considering the history of the island, the Constitution is a liberal one. That a race which has suffered the miseries of civil war, and has never had the chance to build up strong local institutions, should desire a strong central government is most natural. The centralization, when all is said, is no greater than that of the French Government, which must apparently be classed among the "unsuccessful."

Naturally, after saying that the Cuban system would have been impatiently rejected by the Fathers, and that it is a unique monstrosity, the critic pauses to repeat his favorite comment that it is "a theoretical adaptation of the American system." Continuing, he expresses his surprise that a government which "is no federation, but a single state," like Cuba (like France and like Italy, he might have added), should presume to exercise the prerogatives of statehood—raise armies and provide for its own defence, for example. Merely remarking that this argument would make it right for federated Switzerland to maintain a military force, but wholly presumptuous for centralized Belgium, we pass to the most important part of the argument, which concerns the powers of the President.

The President, by Section 10 of Article 68, "shall appoint for the discharge of the other duties created by law the proper officers, provided that the appointment thereof is not specially delegated to other officers or bodies." Without noting that this "sweeping power" of appointing all officers of the central government is practically that which our own Constitution grants to the President of the United States, the *Tribune's* "expert" declares, in substance, that this is an awful power to be in the hands of an ambitious or an unprincipled man—of a Cuban, in short. This is all as true as the multiplication-table; but when he goes on to say that "there is no civil-service list to which he must confine himself, but he is absolutely unrestrained by anything but the policy which he may please to adopt," he deals in the grossest misrepresentation. Article 3 of Section 10 reserves to the Cuban Congress the right to regulate domestic and foreign commerce, postal and telegraphic service, and all railroads; article 8 of the same section, the right to "organize naval and military services"; article 10, the right "to regulate the establishment of all service of roads, canals, and ports." That is, the appointive power of the Cuban President is in the fullest measure subject to the law-making power of Congress. It is in all essentials our own system, and here, if anywhere, the charge of servile imitation would lie. In view of these facts, how puerile to say that there "is no civil-service list." Since when, pray, have civil-service lists been provided for in national constitutions? Since when have we been so virtuous ourselves? If the Cuban Congress wishes to borrow a leaf from our book, and by the prompt passage of a Civil-Service Law set its official house in order, it is free to do so.

It would be easy to show that the requirement that a Presidential decree be countersigned by a Minister is in direct imitation of the similar Constitutional restriction upon the Spanish monarch, that it is a mere form, and that it is not likely to be "a fruitful source of irritation." Here, in fact, is tradition, the absence of which in the Constitution has been so bitterly deplored—not an original deviltry of the present Cubans. With equal ease it could be shown that the talk of tariffs between the separate provinces raises a sheer bugaboo for the shrinking American investor. In the first place, the immemorial custom of the Latin countries is against interprovincial tariffs. The provincial governments of Cuba must, furthermore, restrict themselves to taxes which are "compatible with the general tributary system of the republic." The Cuban Congress would certainly exert this power to prevent the levying of provincial tariffs, and the attempt to start a scare on this ground was too foolish even for a self-elected Cuban expert.

We prefer not to discuss the tone of an article of which the constant basis is the belief that all Cuban forms of government are bad, and the Cubans utterly unfit to manage their own affairs. This is a tenable view, though, we believe, a mistaken one, and if it had been frankly expressed, an opponent could only have registered his frank dissent. To cover an attack upon Cuban independence as such under the guise of an expert analysis of a Constitution, was little creditable to anybody concerned.

THE LARGER HOPE FOR THE CITY.

If little minds go ill with a great empire, small views do not become the citizens of a great municipality. Yet, if one were to let the newspaper gossips lead him by the nose, he would think that the anti-Tammany campaign in New York had already dwindled down to petty personalities and political considerations no larger than a mustard-seed. The flood of rumor and chatter which makes up each day's "news" about probable nominations, would give to a foreigner the impression that we in this city could not see the forest for the trees; that we were fussing and fretting about anise and cumin to the entire neglect of the weightier matters of the law; and that we were going about with a micrometer trying to measure a large man.

We think this appearance of nervous pettiness is mostly a creation of the newspapers, and that the men who really have the shaping of the campaign in their hands are not taking so contracted a view of things as they are credited with. Their words are often misquoted or misinterpreted, and the contradictory columns of "it is said" and "there is reason to believe" give a wholly wrong impression, we opine, of their real attitude, their real hopes and plans. But for the sake of the public it is high time an effort were made to hold general attention more fully and fixedly upon the

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true nature of the great work before us, and of the large means that must be adopted to compass our large end. All this microscopic examination of one suggested candidate after another—all this troubled inquiry about this "vote" and the other "interest," this race and that church—tends to distract the mind, and to make us forget the magnitude of the task to which we have set our hands, and which will tax our wisdom and courage and endurance to the utmost.

Put it down first and foremost that what we are about is not electing a Mayor, but saving the city. We must not forget the city while thinking too anxiously about a candidate. It would be possible, we suppose, to elect an anti-Tammany Mayor who would not only disappoint, but destroy us. By skilful manœuvring, a man might be nominated who had made no enemies because he had no convictions, and who, by being kept under lock and key during the canvass, might slip his little way into the Mayor's chair. But if he had no notion of the work to be done, and neither capacity nor character to undertake it, what should we be advantaged? All these painful disputes about the minute "eligibility" of this name or that, in one direction or another, really begin at the wrong end. We have a mighty enterprise of reform and rescue before us, and if we look steadily enough at that, the very bulk of it will of itself rule out the puny men whom some talk of selecting to undertake it. We do not set Tom Thumb at a labor of Hercules.

The right note was struck by the Citizens' Union in its platform of last April. It pointed out the enormous disgrace and peril of a city government of which it could truly be said that the "men controlling it are using public office for private plunder." Corrupt and contaminating from top to bottom, it was in need of disinfection and renovating throughout, the Citizens' Union asserted; and then, at the end, it properly fitted worker to work, reformer to reform, by declaring roundly: "We will nominate no candidate unless his career and record are such as to justify public confidence in his assurance that, if elected, he will not use his office or permit it to be used for the benefit of any political organization."

There it all is in a nutshell—the city to be rescued, and a man to do it without fear or favor or the smirch of "politics." The spirit of that plank of the Citizens' Union platform must be put into the platform upon which the united anti-Tammany forces are to stand. This is to be not only a union campaign, but a non-partisan campaign; not a mixing up of parties with an eye to a general scramble for the spoils afterwards, but an agreement of all concerned that there are to be no politicians' spoils at all; that the city is to be officered by the best men attainable, wholly irrespective of party. "A ruler who appoints any man to an office when there is in his dominions another man better qualified for it, sins against God and against the State." That is from the Koran, not the Christian Scriptures, though full worthy of a place in them; and it is the rule which we must insist upon, in both ante-election promises and post-election performances. But what clear-sighted bravery, what tenacity, what patience, what grasp of mind and grip of will, that man will need who is called upon to apply such a canon of sound municipal government to this debauched and plundered city! We have only to think of these high standards requisite in a candidate, and we at once see that many of the men put forward as fit are dwarfed the moment they try to measure up to the work which must be done.

We should deal largely by the city, and enter into the campaign in no mean spirit. One thing is certain—Tammany cannot be beaten by shrewd devices. The tricks and intrigues, the dodges and surprises, the angling for this group and the bribing of that, we may well leave to the intrenched plunderers, adepts in low cunning as they always have shown themselves. Our reliance must be upon large forces and strong and honest men. The signs of the times are auspicious. One organized body after another is enrolling itself for warfare against the foes of civilization who insolently bestride the city. To unite them all on a broad platform of civic honesty, to give them a leader whose known capacity and character make it certain that he will make his deeds fit his words, that he will not only desire reform, but know how to effect it—that way victory lies. And it would be a victory not of candidate or party, but of the people, and would mean the triumph of the larger hope for the city and for democracy itself.

The issue should determine the candidate. We want, in our government the antithesis of Tammany rule. We can be sure of such an administration only from a man whose character and record show not merely that he is against Tammany for the purposes of the present campaign, but that he has no lurking sympathy with Tammany methods. Nobody is a fit candidate for Mayor on the anti-Tammany ticket who has been a prominent man in the Borough of Brooklyn or that of Manhattan during the last dozen or fifteen years, and failed to protest against the rule of McLaughlin or Croker so long as he could get office himself from one or other boss. Nobody is a fit candidate for the opponents of Tammany, either, who is ready to lend his reputation to Tammany now in return for its nomination if he cannot be the leader on the other side. The help of all men who are opposed to Croker now, for whatever reason, is to be welcomed, but it is not among his former followers that the leader of a hopeful reform campaign is to be sought.

It was inevitable that machine politicians should try to introduce partisan considerations, as Platt does when he says that Comptroller Coler will not do for a candidate because he supported Bryan last year, and Sheehan, when he says that the nomination of any Republican will forfeit the support of the Greater New York Democracy, while the naming of Mr. Low would drive it to endorse the Tammany ticket. The raising of the Bryan issue is absurd, while the drawing of a hard-and-fast line against any member of the Republican party is worse. There are legitimate reasons for objections to the Comptroller, based upon the prevalent distrust regarding his sincerity, but the fact that he voted the Democratic ticket in the last national campaign is not one of them. As for ruling out members of the party which supported McKinley, the ridiculous character of such a rule can be fully appreciated only when one reflects that almost every Independent Democrat within the possible range of choice voted for the Republican candidate last fall. What Sheehan really means is that he takes no interest in any movement against Tammany in the city this year which does not promise to help him and his crowd in State politics next year; and this is exactly what was to have been expected.

THE COAL QUESTION.

Little more than a year has passed since extravagant fears regarding the possible decline of her coal supremacy were expressed in England. In America correspondingly high anticipations of the future were being entertained. Exports of coal had shown a considerable increase, and it was maintained that, in spite of distance, in spite of higher freights, in spite of the low value of the product in proportion to its bulk, the advance in coal prices abroad was rapidly bringing about such a state of things that American exporters could pay all the charges and yet profitably export coal to Europe.

Several reasons for such a forecast were assigned. It was shown that the output per person employed in mining in the United States had far outstripped any analogous increase in foreign countries, and the view was advanced that greater progress in mining had been made here than elsewhere. But the chief reliance was placed on the argument developed by Jevons in 'The Coal Question' concerning the cumulative increase in cost of mining, due to the necessity of sinking shafts to lower and lower levels, and the concomitant difficulties arising from the necessity of ventilating and pumping out deeper mines and raising the product to the surface. Some months later new cause for alarm by

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British coal-exporters was found in the tax of a shilling a ton on coal for foreign shipment, which was carried through Parliament by Sir Michael Hicks-Beach, despite the cries of danger from foreign competition in case the coal trade were saddled with a new export duty.

It is interesting to note how far these hasty predictions have been verified. While the average export price of British coal was estimated at 8.98 shillings per ton in 1897, at 9.92 in 1898, and at 10.72 in 1899, it ran up to 19.5 at Newcastle for long periods in 1900, and at the end of August the best steam grades were quoted at from 25 to 30 shillings. Of late, prices have received a material setback, and the return to normal conditions implies results of great economic importance, not merely to consumers, but also to the receivers of the future dividends of gas, railway, and numerous other companies. The fact that nearly all railway coal contracts are being renewed at five shillings less per ton than a year ago, while the cost of bunker coal for steamships has fallen off ten shillings a ton, will result, according to the estimate of the London *Economist*, in a saving on the year's coal bill of more than $13,000,000 to the railways and $30,000,000 to steamship-owners. Granting a yearly British consumption of 165,000,000 tons, the saving implied by a reduction of five shillings would amount to considerably over $200,000,000.

It was maintained that the export duty would necessitate a corresponding reduction in price, in order to enable British producers to compete with foreigners. This argument, however, could have applied only to export coal, and could have had but an indirect effect on the price of coal for home consumption. Moreover, it is hard to see why a forced decrease of this character should be more than the amount of the tax. As a matter of fact, recent statistics show that coal exports have slightly declined in amount, being about 25,000,000 tons for the first seven months of 1901, as against 26,000,000 for the same period in 1900. This slight decrease has taken place in the exports to Russia, Holland, and France. So very moderate a decline can afford no comfort whatever to the theorists who anticipated a wonderful opening for American coal in competition with British. For the twelve months ending with June, 1901, American coal exports showed an increase of less than 500,000 tons over the preceding year, being 7,676,149 for the fiscal year ending June 30, 1901, as against 7,188,648 for the previous twelvemonth. It was admitted by many writers, a year ago, that with cheap freights something might be done by American exporters in Mediterranean ports, yet the much-talked-of Marseilles shipments have amounted to little. Only 208,941 tons in all have gone to France during the past year. While it is now reported that the special rates offered over French railways for American coal are likely to enable it to supplant the German product in Swiss markets, this is probably due merely to the temporary maintenance of rates by the German coal monopoly. These rates may break down at almost any moment. On the whole, the developments of the past year have done nothing to justify the fears expressed by British producers on account of the higher price of last summer (due, as it was, to labor troubles and exceptional foreign demand), or on account of the later export duty. They have done no more to give color to the extravagant anticipations concerning American competitive power.

There is always great danger in undertaking any kind of economic forecast. Industrial conditions are likely to change so rapidly that any such anticipations must be considered of the most hazardous character. This danger is well illustrated in the case under discussion, for the extraordinarily acute analysis of Jevons has in a number of ways proved quite incorrect, and the arguments of followers who expected that the end of the last century would certainly realize his predictions, by transferring the coal supremacy of the world from England to the United States, have once more been refuted by the logic of events. As a matter of fact, Jevons's predictions regarding the amount of output have signally failed of accomplishment. True, his forecast of prices seems to have had a curious artificial correctness, but the rise has occurred almost wholly during the past three years, and at present seems to be subject to a reaction. The irregularities in the aggregate consumption of coal from year to year cannot easily be accounted for, and show that no regular progression in demand and production can be foreshadowed. The growing use of water-power in generating electricity, and the substitution of the new and cheap supplies of crude oil in place of coal, as well as many other wholly imponderable forces, must prevent the making of accurate predictions. The whole showing is somewhat discouraging to the student of economics. Science depends for its value largely on its ability to predict the future. Even where conditions are so well known as in this case, economics fails in its forecast.

THE UNION IN THE KITCHEN.

Several things have combined within the past few months to bring forward the servant problem with renewed force. The widespread prosperity of light manufacturing industries has furnished an exceptionally strong demand for the labor of women and girls, and a better economic condition has made workers less and less willing to accept what they regard as a decline in social status, even in exchange for good wages. In England, just now, the servant question seems to be more pressing than usual, on account of the necessity for closer economy in household expenditures, resulting from higher war-taxation. This has made the domestic servants' lot somewhat harder, and the average work more exacting. Recently, in the House of Commons, it was asked whether the Post-office might not assume the work of keeping a servants' registry, with a small charge to those who might wish to consult the lists. Commenting upon this proposal, the London *Daily News* pointed out that much of the difficulty with servants is due to the overwork and bad treatment to which they are frequently subjected — causes which would not be altered by a labor-exchange of any kind.

A striking commentary upon one phase of the servant problem has been furnished by the organization in Chicago of the so-called Workingwomen's Association of America, which has received widespread, though for the most part rather flippant, consideration. The organization was addressed the other day by Miss Jane Addams and by several apostles of "the labor movement." Most of the discussion turned upon methods of raising wages and of removing the social stigma said to rest upon domestic service. Only one speaker showed an insight into the real difficulties by suggesting that the new movement would "force the employers to organize."

That the matter deserves serious consideration must be apparent to all who compare the conditions of domestic service with those of other employments. The former are absolutely *sui generis*. If real, rather than money, wages be had in mind, there can be not a shadow of doubt that the rewards of domestic labor are far larger than those of most other occupations requiring no greater skill. Few workingwomen employed in factories, offices, or shops can show a clear balance of from $15 to $30 a month after ordinary living expenses have been paid. On the other hand, the demand of employers for domestic servants is so keen that any one willing to work, though devoid of special training, or even of ordinary good character, can readily secure employment. Under such circumstances it might easily be supposed that little, if any, need for a servants' trades-union could exist.

In fact, the efforts of the Chicago organization seem to be devoted to placing domestic service on a higher social plane, and securing greater regularity of hours, with a fixed scale of wages, for the members. While these objects are legitimate, they should not exclude others which could well be aimed at by such a union if it were to work along the lines already indicated by similar bodies. What is most urgently needed was suggested by the speaker before

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the union meeting who referred to the possibility of an organization of employers. If, by some form of coöperation between employers and servants, there could be worked out a mode of settling differences and establishing uniform and recognized rules of service, which should be binding upon both parties to the contract, there would certainly be much less friction than at present. The suggestion of training-schools for servants, made some time ago, but rejected by Miss Salmon in her book on 'Domestic Service,' might become feasible if regular conditions for admission to the union should be made, incompetent applicants refused, and employers thus protected against inefficient service. As a complement to such measures, the union should, like other bodies of the kind, undertake the work of supplying labor in adequate quantity and of guaranteed quality.

The objection would naturally be made that no such measures, however agreeable to employers, would be likely to be adopted by servants. It must be admitted that these objects are not the ones sought by the proposed union, and that the command of the situation is now so completely in the hands of servants that they are not likely to make concessions or surrender any advantage. Moreover, the supply of labor is already short, and might become still more scanty if restrictions as to competency and character should be placed upon those entering the occupation, while no such adequacy as is desired could be safely guaranteed. There is some reason to think, however, that these objections might ultimately be surmounted. High wages and easy and permanent conditions of employment render domestic service attractive in everything but the alleged loss of social position resulting from engaging in it, and in respect to various minor grievances. These might be redressed by a self-respecting and serious attempt to make the terms and conditions of employment fixed and uniform. Thus there are distinct possibilities in the new organization, but whether it will be developed in such a way as to shed light upon a very gloomy province of domestic life, must still be open to doubt.

THE CHURCH AS A PROTECTOR OF FORESTS.

ATHENS, August, 1901.

The eastern part of Greece, especially Attica and Argolis, is sinking almost hopelessly into an arid condition. The lack of forests to hold the moisture causes the heavy rain-fall of the winter months to sweep down the gullies and river-beds, and, overflowing these, to carry off a good deal of soil every year. Then, during the four months, June to September, as a rule, no rain falls over the greater part of the kingdom. Forests therefore find it hard to hold their own. Nothing more impresses one who has been several years continuously in Greece and then travels through Austria, for example, than luxuriant foliage and green fields in mid-summer. Within the last few years some attempt has been made at tree-planting, but this, as is so often the case in Greece, is likely to be spasmodic and to avail little against the drift already mentioned, which is powerfully assisted by goats and forest fires. Greece pays dearly for her goats. They are everywhere, and wherever they are young trees cannot grow. The holm oak, for example, if left to itself, attains a height of thirty or forty feet; but it is usually kept down by the goats to the dimensions of a shrub at the top of which they can continually gnaw.

An even greater enemy is the forest fire, because it is constantly attacking groves of larger trees—pines, for example—which have escaped the goats. A few years ago nearly the whole side of Pentelicus, which confronts Athens, was on fire for two nights, making a grand spectacle for Athens. I once counted twenty-four forest fires on a journey by sea from Piræus to Nauplia. But all these were cases where the fire was simply completing or forestalling the work of the goats. It was the cankerworm supplementing the work of the palmerworm. Fire, however, chooses independent fields for itself, and works great disasters which balance, or even overbalance, the loss caused by the constant gnawing of the goats. The burning, at the beginning of the nineteenth century, of half of the magnificent pine forest which covered Mt. Ænus in the island of Cephalonia, was counted as a great calamity throughout the Mediterranean basin, where these pines were well known under the name of *Abies Cephalonica*. About five years ago half of what was left of this forest was burned, the most serious disaster occurring to the pine forests in recent years—yet, after all, only one of a series. Hardly a summer passes in which one or more areas of several square miles are not denuded of their pines by fire.

This evil is difficult to cope with, because, in the long, dry summer, the vegetation on the surface of the soil is reduced to tinder, and when the gentle shepherd, who always smokes, throws down his match, he is likely to start a fire. He is suspected of doing it sometimes of set purpose in order to increase the area of pasturage. Of the attempts to prevent fires in the last few years that of setting guards has not proved effective. The area can hardly be covered by the available force of guards, and then, besides, *quis custodiet ipsos custodes?* Two years ago it was seriously proposed to introduce the punishment of expatriation for those who had even inadvertently set fire to a forest. This expatriation meant merely transportation to another part of Greece, but even this would, to a Greek, have considerable significance, inasmuch as to him the little town or village in which he is born is his fatherland, his πατρίδα, as he calls it. The proposed measure was never adopted, and the evil ran on. Now one of the strangest measures, perhaps, ever adopted to meet such an emergency has been taken, and the result of it may be watched with great interest.

On July 2 there appeared among the official bulletins issued by the Government an encyclical proclamation of the Holy Synod "to all priests, monks, and other Christians, to the end that they refrain rigidly for the future from burning a forest, and from every other damage to public and private forests and trees, and from concealing or protecting those guilty of such a crime." The encyclical gives effect to the proclamation by the following curse:

"If, then, contrary to hope and expectation, and in spite of this proclamation, there should be Christians who persevere in this unholy practice, abhorred of God, either setting fire to forests themselves or encouraging others in the act, or not bringing information immediately before the proper authorities against the persons whom they know to have set the fires, and not coming forward as witnesses to secure confirmation of their guilt and punishment of the guilty, and not affording zealous coöperation with the public officials in the matter when they are able to do so; let all such persons, whoever they may be, be excommunicated from the Church, accursed, and shut out from forgiveness. The wrath of God and the curse of the Church be upon their heads, and may they never see the success of whatever labors they may be engaged in, and may they have the curses also of all the saints and the inspired fathers of the Church."

In a concluding paragraph "the Holy Synod enjoins upon the reverend hierarchs and the bishops to announce in all the churches of the realm the punishments to be inflicted upon the burners of forests, whether public or private."

It is not strange, considering the magnitude of the threatening evil, that recourse should be made to almost any means to prevent it, but this is probably the first case on record in which the enginery of the hierarchy, curses and all, has been brought to bear upon the destroyers of forests. The matter may have more than an ephemeral and local interest.

RUFUS B. RICHARDSON.

MME. DE GENLIS AS AN EDUCATOR.

PARIS, August 20, 1901.

Madame de Genlis had an undoubted right to be counted among the precursors of feminism, and she takes that place in M. Louis Chabaud's book immediately after Madame de Maintenon. Sainte-Beuve, who wrote in his "Causeries du Lundi" an excellent article on Madame de Genlis, says of her: "Madame de Genlis was something more than an authoress; she was born with the sign on her forehead. God had said to some 'Sing,' to others 'Preach'; to her he said, 'Be a professor, a teacher.' She was born to be the most gracious of pedagogues." It may be said that she spent her whole life in teaching everybody about everything—letters, science, philosophy, religion, history, geography, anatomy, medicine, natural history, gymnastics, music; she was universal.

Stéphanie-Félicité Ducrest was born on the 25th of January, 1746, at the château of Champcéry, near Autun. Two years after her birth, her father bought the estate and the château of Saint-Aubin. Saint-Aubin is not far from the little town of Bourbon-Lancy (a watering-place in the neighborhood of Moulins). He took its name, with the title of Marquis which was attached to it. Madame de Genlis described in her books this château, which she compared, with its walls and towers, to the castles described by Ann Radcliffe.

Madame de Genlis tells us that she played, at the age of six years, the part of Love in the prologue to an opera. "I shall never

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forget that my costume was pink, covered with lace and with little artificial flowers of all colors; it came down to my knees. I had small boots, straw and silver-colored, my hair flowing, and blue wings." At the age of six years she was made a canoness in the noble chapter of Alix near Lyons, and became Countess of Bourbon-Lancy.

Her father was ruined and died, and she was received, with her mother, into the house of a wealthy farmer-general, La Popelinière (so often mentioned in the memoirs of the 18th century). She led in his house the gayest life, was much admired, and married at the age of sixteen a brilliant officer, the Count de Genlis, colonel of the Grenadiers of France. M. de Genlis was the nephew of the Minister, M. de Puisieux, who had prepared for him a rich marriage. Being afraid to offend his uncle, he married Mademoiselle de Saint-Aubin secretly. The secret could not be kept long; M. de Puisieux at first refused to see his nephew's wife, but when he saw her he was reconciled to her and to M. de Genlis. Madame de Genlis had an aunt who was a great beauty and a most agreeable and cultivated person. She also was married secretly, but she could not take the name of her husband, who was the Duke d'Orléans; she remained Madame de Montesson. There was for a moment a question of Madame de Genlis entering the royal household, but she refused to do so, because she was expected to call first upon Madame Dubarry, the King's favorite. By the influence of Madame de Montesson, her aunt, she was made one of the ladies-in-waiting of the Duchess d'Orléans.

As soon as she was married to M. de Genlis, she gave way to her literary fervor. At the age of nineteen, before she was confined of her first child, she wrote a book entitled 'Reflections of a Mother Twenty Years Old.' The manuscript has been lost, and was perhaps destroyed by her, but, as M. Chabaud says, we have sixty-four octavo volumes of Madame de Genlis to console us for this loss. As soon as she entered the Palais-Royal as one of the ladies of the Duchess d'Orléans, she established her influence by her beauty and her cleverness; it was decided that she should become the governess of the daughter of the Duchess, a child who was only just born. Madame Campan tells us that on the day when the birth of the Dauphin, the son of Louis XVI., was the occasion of a court function, the Duchess of Orleans approached the *chaise longue* of Queen Marie Antoinette and excused Madame de Genlis for not appearing at a time when all the Court was congratulating her Majesty; adding that she was prevented from doing so by an indisposition. Marie Antoinette answered "that the celebrity of Madame de Genlis would, in truth, cause her absence to be remarked, but that she was not of a rank that demanded the sending of an excuse." Madame de Genlis, it is said, never forgave this answer, and she became one of the enemies of Marie Antoinette. Her position at the Palais-Royal was, however, extremely singular; she was not only the governess of the infant daughter of the Duchess; the Duke, who also had fallen under her charm, had made her the governor of his son. This appointment gave rise to many comments and epigrams. One of the gentlemen of the court said that the Duke de Luynes, who was very fat, might ask to be the nurse of the young Dauphin. The King said to the Duke de Chartres, when he announced the appointment to him: "I fortunately have a Dauphin; the Countess of Artois has children; you can do with yours just as you like."

The pupils of Madame de Genlis were the Duke de Valois, who became afterwards Duke de Chartres; the Duke of Orleans, who reigned in France from 1830 to 1848 under the name of Louis Philippe; the Duke of Beaujolais, his brother, and Mademoiselle d'Orléans, his sister, who never married, and who was known under the name of Madame Adélaïde. Madame de Genlis had to chose all the instructors of these children and to superintend all the details of their education. She had very pronounced views on education, and gave to the studies, to the amusements, to the occupations of her pupils a very practical and realistic tendency; she assigned to the study of the modern languages, of science, mathematics, natural history, to bodily exercises, an importance not generally given at her time. I have heard from one of the sons of Louis Philippe that she made him walk with leaden soles on his shoes, in order to train him for walking and to harden him. Louis Philippe learned by her orders the trade of a carpenter, of a locksmith, etc. (Notoriously, Louis XVI. also was very fond of working with his hands, and became quite expert as a clockmaker.)

In 1790 the young princes, the eldest of whom was now seventeen years old, ceased to be under her care, and she had charge only of Mademoiselle d'Orléans. At that time she incurred the disfavor of her mistress, the Duchess of Orleans, for reasons which are not very well known. Was the Duke of Orleans too attentive to her? Had she presumed to play a part in the Palais Royal which had become too predominant? Jealousy was probably not the chief cause of the rupture. The Duchess was well aware of the infidelities of her husband. A mystery still hangs over Pamela, whom Madame de Genlis introduced at the Palais Royal and who became afterwards Lady Fitz-Gerald. Her history would be an interesting subject. After the death of Fitz-Gerald she remarried and had several children. I have no data on the latter part of her life. It is said in Hoefer's "General Biography" that "in 1789 Madame de Genlis quarrelled with the Duchess of Orleans, who refused to have any explanation with her on the subject. She had grave reasons which remained unavowed besides those which were avowed, and which consisted in the influence that Madame de Genlis had exercised in inducing the Duke to adopt the party of the Revolution." Madame de Genlis was familiar with Mirabeau and many other members of the Constituent Assembly. She remained, however, the governess of the young daughter of the Duke of Orleans. She left France with her, and took refuge in Switzerland, in the convent of Bremgarten, during the stormy times of the Revolution. All this part of her existence is told, with the most minute and interesting details, in her own Memoirs. Her husband, the Count de Genlis, was guillotined with the Girondists on October 30, 1793; the Duke of Orleans, Philippe Égalité, was guillotined on the 6th of November of the same year. Madame de Genlis became for a time the only protector of the young Princess Adélaïde.

We will not follow Madame de Genlis through all the periods of her long life. She died only in 1830, after her pupil Louis Philippe had become King of France. To her credit, it must be said that both Louis Philippe and his very able sister, Madame Adélaïde, a woman of great intellect and of a masculine character, remained faithful to her to the end. Louis Philippe paid her visits very regularly, and showed her the greatest consideration and gratitude. It is interesting to know on what lines she organized the education of her remarkable pupils. She wrote an enormous number of pages on education, but they are spread somewhat disorderly in her novels. M. Chabaud cites a pamphlet, which has become very rare (Sainte-Beuve did not know of it), entitled 'Plan for a Rural School for the Education of Women, by Madame Degenlis' (1801), and gives long extracts from it. She proposes, in this pamphlet, to create in some old abandoned district a school almost the counterfeit of Saint-Cyr. Her programme was

"religion, which comprehends morals, writing, arithmetic, English, German, Italian (the language only, neither poetry nor literature proper), a few elements of history and geography, copying and painting of flowers; the internal economy of a house, consisting in (1) directing the general washing; (2) care of the linen; (3) poultry-keeping; (4) care of the milk; (5) care of the fruitery; (6) cooking, learning the prices of things, their quality, good, bad, or indifferent; (7) the art of distillation; (8) breadmaking. Besides this, the girls should have knowledge of the commoner plants and the principal medicinal drugs."

If I cite this extract, it is because it expresses the chief character of education as conceived by Madame de Genlis, a practical education, preparing children for the most pressing and common needs of life. She was evidently under the influence of the ideas of J. J. Rousseau, and his commendation of "l'homme de la nature."

Correspondence.

THE FOURTH AT MANILA.

To the Editor of The Nation:

Sir: An eventful Fourth of July was ushered in this morning, with clouds and appearances of rain, to end finally in the brightness and sunshine of a Philippine summer, which conveys so much physical discomfort to the many Americans now in and about Manila. This particular Fourth of July will become known in the history of this archipelago as the day in which civil government was inaugurated in the Philippine Islands, excepting those portions still in contumacy or contested by what are known here as *insurrectos*. Over these military government continues, and is in the hands of the general commanding the troops, Major-General Adna Chaffee.

The place of inauguration of the Civil Governor, Judge Taft, was a stand erected on the plaza of the walled city, and facing the Palace now jointly occupied by the Headquarters of the Division of the Philippines and the Civil Commission, of which Judge Taft is the head—a Commission which is soon to include in its functions that of a Cabinet and Executive Council. The large stand from which the new Governor took his oath of office and made his inaugural address, was well filled with officers

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of the army, navy, and Insular Government, members of the consular corps, and ladies and notable civilians. The audience, which rather loosely filled the plaza, was from fifteen hundred to two thousand in number, possibly two-thirds Americans and foreigners, and the rest the average Filipino townsmen. Considering that the population of Manila and its suburbs is about 300,000, and that the day was a public holiday, the interest of the people in the historical event of the establishment of a civil government over most of this insular territory was shown by abstention from attendance.

At nine o'clock, after the assemblage had been called to order by Gen. George W. Davis, the Provost-Marshal-General (who had not so long before resigned his military governorship of Porto Rico to a civilian), Gen. MacArthur, in a few words, introduced his successor, Judge Taft, who proceeded to read his inaugural address, already published to the world. The Secretary of the Commission rendered the address into Spanish, from time to time, in a very effective manner. The address was pleasantly received; there were no signs of disapproval, and there was some occasional applause. The admirable sentences of the new Governor in regard to the vital necessity of a pure civil service were received with a respectful silence. Was not this the age of McKinley and Corbin, and the territory of their disciples? Representative Hull of Iowa alone showed his disgust at such sentiments. Disapprobation was not to be expected, as Manila is too strongly policed and garrisoned to permit of any outward and visible signs of disapproval.

After the inaugural ceremonies were over, the notables adjourned to the palace, where Gen. MacArthur turned over his command to Gen. Chaffee in a few well-chosen words, and that rugged warrior assumed the duties of commander of the troops and Military Governor. This change of command took place in the Military Governor's room, where from the walls looked down frescoes and portraits suggestive of the old glories of Spain and its warriors. After a short, informal reception, Gen. MacArthur, escorted by a squadron of cavalry and by the notabilities of the day, proceeded between lines of infantrymen from the palace to the landing on the Pasig River, where he embarked on board the *Meade*, sailing in the morning for San Francisco, via Nagasaki, and obtaining, it is to be hoped, a well-earned rest before entering into the routine duties of a military department at home. It is not necessary to sum up here the career of Gen. MacArthur in these islands, but he shines, both in civil and in military matters, by comparison with his predecessors in all grades. His judgment has been excellent, and he has steered well between the Scylla of Washington and the Charybdis of Manila.

The insurrection is not extinguished. Samar is still unsubdued and Cebu almost isolated from its surrounding country, but the active operations now in progress will soon quiet both islands, for the present. The difficulty in all parts of the Philippines is the same found by the Germans with the *francs-tireurs* in the Franco-German war. *Amigos*, or innocent tillers of the soil, would reappear, when occasion permitted, as active and enrolled military enemies in the field. With this in remembrance, the disguise of the Maccabebes in the Funston expedition was, to say the least, excusable.

I cannot but feel that no one for many years has entered upon a weightier task than the new Governor-General of the Philippines. MacArthur dealt with the Filipinos through the agency of troops of his own kind. Gov. Taft has to work out his problem with people whose standpoint in almost every matter is widely different from the people and race from whom the able and optimistic Ohioan came. H.

FRENCH MORALS.

To the Editor of The Nation:

Sir: The testimony of MM. Cambon and Bérenger, and of Representative Gillett, referred to in No. 1887 of the *Nation*—"Morals, at Home and Abroad"—is not the only evidence that morals in France, particularly in Paris, are, in America, believed to be worse than they really are. During the past dozen years I have heard private American citizens, who have travelled or lived in France, give testimony to the same effect. The fact that these men and women were not talking "for publication," and that their names, if given, would not be recognized outside of their circle of acquaintance, makes their opinions in this matter only the more valuable. G. S. W.

Westminster, Md., August 30, 1901.

To the Editor of The Nation:

Sir: I have read with great interest your article on "Morals, at Home and Abroad," but it seems to me mere justice to add that France is not the only country that acts as a caterer to the depraved taste of Americans. If a Frenchman is shocked at the bad taste displayed by his American friend in the selection of what he chooses to call his French library, the same disappointment may fall to the lot of his not necessarily unfriendly neighbor from across the Rhine on seeing the same American's collection of German pictures. A good deal of the stock of obscene pictures of B—— & Co. of Cologne has found its way to this country. O. T.

[The following excerpts from a discussion in the London *Academy* of August 21 are pertinent to the above letters. Miss Hannah Lynch, a novelist of repute and Paris correspondent of the *Academy*, is discussing the makers of pornographic French literature.—Ed. Nation.]

"The views I express regarding the works of Pierre Louys are those held by every French writer of distinction I have met; and the article I sent you was discussed by me before writing it with two of the greatest French critics of the day, and met with their full approval. When I ask for what market such deplorable literature is fabricated, I am answered in Paris: 'For the foreign markets. Only ignorant foreigners revel in it, and fondly believe that they are making acquaintance with French life and wit.' . . .

"But, alas! second-rate English people and Americans go over to Paris, *do* Montmartre and the Quarter, and then believe they know all about literary Paris. They think it *chic* and Parisian to admire fervently all that is basest in modern French letters. It is a way of advertising one's artistic temperament, while, all the time, real literary Paris, of which I know something, is much more formal, more correct, more fastidious, than any other literary society of Europe. Not a touch of Bohemianism to be found here, and art is not accepted by those who count on its creation as a legitimate outlet for all that is brutal, obscene, base, and malodorous in mankind."

Notes.

The Macmillan Co.'s fall list of announcements is, by selection which leaves much unnoticed, as follows: In biography and history: 'The Making of an American,' being the autobiography of Jacob A. Riis; 'George Washington,' by Norman Hapgood; 'George Washington, and Other American Addresses,' by Frederic Harrison; 'Napoleon I.,' by Thomas E. Watson, and another Life of Bonaparte, by J. H. Rose; 'The Life of Sir George Grove,' by C. L. Graves; 'The Life and Letters of John Richard Green,' by Leslie Stephen; a three-volume Supplement to the 'Dictionary of National Biography,' edited by Sidney Lee; 'Select Documents of English History,' by Prof. George B. Adams of Yale; 'A History of England for Beginners,' by Katharine Coman and Elizabeth Kimball Kendall of Wellesley; 'Welding the Nation, 1845-1901,' by Prof. Albert B. Hart; 'Arnold's Expedition to Quebec,' by John Codman; and 'A Short History of Germany,' by Ernest F. Henderson. In fiction: 'A Maid of Venice,' by F. Marion Crawford; 'New Canterbury Tales,' by Maurice Hewlett; 'The Conqueror,' the romance of Alexander Hamilton's life, by Gertrude Atherton; 'The Benefactress,' by the author of 'Elizabeth and her German Garden'; 'Heirs of Yesterday,' by Alfred Hodder; and Thackeray's Works in thirty volumes, edited by Walter Jerrold, with Charlotte Brontë's in twelve, and Balzac's in forty—the last two being "Temple" editions. In travel: 'The Isle of the Shamrock,' by Clifton Johnson; 'The Scenery of England, and the Causes to which it is Due,' by Lord Avebury (Sir John Lubbock); 'Highways and Byways of the English Lakes,' by A. G. Bradley, with illustrations by Joseph Pennell; 'The Scott Country,' by William Shillinglaw Crockett; and 'Tales of the Spanish Main,' by Mowbray Morris. 'Oldtime Gardens,' by Mrs. Alice Morse Earle; 'Upland Game Birds,' by Emerson Hough; 'Salmon, Trout,' by Dean Sage and A. Nelson Cheney; 'The Deer Family,' by Theodore Roosevelt, T. S. Van Dyke, and H. G. Stone, may be bracketed together. In art: 'Furniture of Olden Times,' by Frances C. Morse; 'French Furniture and Decoration of the 18th Century,' by Lady Dilke; 'The Saints in Art,' by Mrs. A. G. Bell; 'Fra Lippo Lippi,' by Edward C. Strutt; a new and enlarged edition of 'Lorenzo Lotto,' by Bernhard Berenson, who also produces a new work, 'Study and Criticism of Italian Art,' in two volumes, with about eighty illustrations; 'The Chatsworth Van Dyck Sketch-Book,' edited by Lionel Cust; 'Hubert von Herkomer, R.A.,' a study and a biography, by A. L. Baldry; 'The Print Collector's Hand-book,' by Alfred Whitman; and 'Lessons from Greek Pottery,' by John H. Huddilston. In belles-lettres: 'The Beginnings of Poetry,' by Prof. Francis B. Gummere; 'A Lexicon to the Poetical Works of John Milton,' by Laura A. Lockwood of Wellesley; 'What Is Shakspere?' by Prof. L. A. Sherman of the University of Nebraska; 'Lane's Arabian Nights,' edited in six volumes by Joseph Jacobs, with 100 photogravure illustrations by Stanley Wood; 'More Letters by Edward FitzGerald,' edited by W. Aldis Wright; and a new version of Marcus Aurelius, by Gerald H. Rendall. Add 'Words and their Ways in Eng-

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lish Speech,' by Prof. J. B. Greenough and George Lyman Kittredge of Harvard; and 'A Middle-English Reader,' by Prof. Oliver F. Emerson of Western Reserve University. In politics, etc.: "A History of the Appointing Power,' by Prof. Lucy M. Salmon of Vassar; 'Foundations of American Foreign Policy,' by Prof. A. B. Hart; 'Colonial Government,' by Prof. Paul S. Reinsch; 'American Municipal Progress,' by Charles Zueblin; 'Democracy and Social Ethics,' by Jane Addams; 'Democracy and the Organization of Political Parties,' from the French of M. Ostrogorski; 'The Government of Ohio,' by Wilbur H. Siebert; 'The Government of Michigan,' by Webster Cooke; 'The Control of Trusts,' by Prof. John B. Clark of Columbia; 'The Anthracite-Coal Industry,' by Peter Roberts; 'Custom and Competition,' by Prof. Richard S. Ely; and 'Domestic Servants: Their Rights and Duties,' by Mrs. L. Seely.

From Houghton, Mifflin & Co.'s list we choose these titles: 'Architecture in Italy,' from Constantine to the Renaissance, by Charles A. Cummings; 'New Tales of Old Rome,' by R. Lanciani; 'The Argive Heræum,' by Charles Waldstein; 'Our Houseboat on the Nile,' by Lee Bacon; 'Our National Parks,' by John Muir; 'A Short History of the Mississippi Valley,' by James K. Hosmer; 'Before the Dawn: A Story of Russian Life,' by Edmund Noble and Lydia L. Pimenoff; 'The Fireside Sphinx,' by Agnes Repplier; 'James Russell Lowell: A Biography,' by Horace E. Scudder; 'Bishop Butler: His Life and Writings,' by the Rev. W. A. Spooner; 'The Rights of Man: A Study in Twentieth-Century Problems,' by the Rev. Lyman Abbott; 'Essays Theological and Literary,' by the Rev. Charles Carroll Everett; 'The Life Everlasting,' by John Fiske; 'Old-Fashioned Views of Modern Education,' by Le Baron R. Briggs; 'Nature and Human Nature,' by Ellen R. Emerson; 'American Traits, from the Point of View of a German,' by Prof. Hugo Münsterberg; 'A Multitude of Counsellors,' a collection of codes, precepts, and rules of life, by J. N. Larned; 'Applied Perspective, for Architects and Painters,' by W. P. P. Longfellow; 'Great Epochs in Art History,' by Prof. James M. Hoppin of Yale; 'Footing it in Franconia,' by Bradford Torrey; 'Of Business, and Of Politics,' by R. R. Bowker; 'The Teachings of Dante,' by the Rev. Charles A. Dinsmore; the "Cambridge Edition" of the Complete Works of Shelley, edited by Prof. George E. Woodberry; and a second series of 'Talks on English,' by Prof. Arlo Bates.

Henry Holt & Co. promise 'The History of English Romanticism in the Nineteenth Century,' by Prof. Henry A. Beers of Yale; 'The Life and Works of Schiller,' by Prof. Calvin Thomas of Columbia; and a fourth volume, 'Literature and Art,' of J. D. Champlin's "Young Folks' Cyclopædia."

Fleming H. Revell Co.'s announcements include 'Constantinople,' by Dr. Henry Otis Dwight; 'China in Convulsion,' by Dr. Arthur H. Smith; 'The Lore of Cathay,' by Dr. W. A. P. Martin; and 'Musical Ministries in the Church,' by Prof. Waldo S. Pratt.

From Henry T. Coates & Co. we are to have 'With "Bobs" and Kruger,' by Frederick W. Unger, war correspondent of the London *Daily News*; 'London, Historic and Social,' by Claude de la Roche Francis; 'Ireland, Historic and Picturesque,' by Charles Johnston; 'Scotland, Historic and Picturesque,' by Maria Hornor Lansdale; 'The Pilgrim and the Shrine; or, Passages from the Life and Correspondence of Herbert Ainslee, B.A., Cantab,' by Edward Maitland; 'Short History of the American Trotting and Pacing Horse,' by Henry T. Coates; and 'The Principles and Practice of Whist,' by Lennard Leigh, Ernest Bergholt, and W. H. Whitfield.

'The Desert: Further Studies in Natural Appearances,' by Prof. John C. Van Dyke of Rutgers, is in the press of Charles Scribner's Sons.

A book of reference for churchmen, 'The American Church Dictionary,' prepared by the Rev. William J. Miller, is to be published directly by Thomas Whittaker.

Nearly ready, with the imprint of James Pott & Co., is 'American Authors and their Homes,' edited, with illustrations of the homes only, by Francis W. Halsey.

Doubleday, Page & Co. announce 'How to Make Baskets,' by Mary Whiting; 'Photography as a Fine Art,' by Charles H. Caffin; 'In the Forest,' by Maximilian Foster; and 'The Life of James Madison,' by Gaillard Hunt.

Forthcoming from T. Y. Crowell & Co. are 'Flowers from Persian Poets,' edited by Nathan H. Dole and Belle M. Walker; 'Handy Dictionary of Prose Quotations,' and 'Handy Dictionary of Poetical Quotations,' by George W. Powers; 'Who's the Author?' a guide to notable works in American literature, by L. H. Peet; 'Colonial Prose and Poetry,' selections illustrating American culture and ideals, 1608-1770, edited by W. P. Trent and B. W. Wells; and 'Problems of Evolution,' by F. W. Headley.

Ginn & Co. will soon issue 'Hand-book of the Trees of New England,' by Lorin L. Dame and Henry Brooks; and 'Old Indian Legends,' by Zitkala-Sa.

'Shell Life: An Introduction to the British Mollusca,' by Edward Step, F.L.S., with 600 illustrations, will be added shortly to Frederick Warne & Co.'s "Library of Natural History Romance."

The Open Court Publishing Co., Chicago, have in preparation 'Geometric Exercises in Paper-Folding,' by T. Sundara Row, with exercises and material for folding; a revised translation of Kant's 'Prolegomena to Any Future Metaphysic'; and 'The Legends of Genesis,' by Dr. Hermann Gunkel.

'Reporting for Newspapers,' by Charles Hemstreet, is to be published by A. Wessels Co.

Chapman & Hall, in conjunction with Henry Frowde, will soon bring out a complete pocket edition of Dickens's works on the Oxford India paper, with upwards of 600 illustrations, and a list in each volume of the principal characters. The Oxford University Press collotype facsimile of the First Folio Shakspere, which cannot be ready for delivery under a year, was, we are informed by Mr. Frowde, subscribed for within six weeks of the issue of the prospectus.

The 'Botticelli' of the Knackfuss series of "Monographs on Artists," with its large array of illustrations, has now been Englished by Campbell Dodgson of the British Museum (Leipzig: Velhagen & Klasing; New York: Lemcke & Buechner). Besides this advantage for the English reader, there has been added to the list of pictures discussed in the text, the bibliography, and the summary of contents, an index—the first, we believe, in the series, whether German or English.

When Eduard von Hartmann published his "Philosophy of the Unconscious,' in the year 1869, he won immediate fame. Unfortunately, his style and general treatment of his subject appealed to the intelligent public at large, and this was sufficient to discredit him with the professional philosophers or professors of philosophy, who practically ignored him, as they did Schopenhauer in the years 1820 to 1860. It is likely, however, that Hartmann's latest volume, 'Die Moderne Psychologie,' just published at Leipzig (Haacke), will cause these professors to attend to his case. It is a history of German psychology during the second half of the nineteenth century, and its eight chapters are largely taken up with a criticism of about fifty psychological treatises, written mostly by German professors of philosophy, who have, within this period, devoted their attention to psychological problems, rather than to metaphysics, which used to be their specialty.

Switzerland is likely soon to have another rival in the mountains of the Caucasus. Forty years ago little was known about them. Since then, Abich, Freshfield, Dechy, Raddy, and the Russian military photographers have done much to call attention to them, and the last edition of Baedeker's 'Russia,' just out, shows how far they are accessible to tourists. An important work on the same region has also been issued at Leipzig lately, by Duncker & Humblot—'Aus den Hochregionen des Kaukasus,' by Gottfried Merzbacher. It is in two volumes, of 917 and 963 pages, with 246 illustrations, some of them of striking grandeur. Merzbacher spent two summers in these mountains, and, while his objects were largely scientific, he also bore in mind the eager curiosity of tourists. His assertion regarding the unique precipitous granite peak Ushba—that "no mountain in the Swiss Alps can rival its form"—will doubtless cause not a few travellers to turn their steps that way. The author is a good writer, and some of his descriptions of perilous ascents of peaks, and of glacier tours, have the fascination and exciting interest of the pages of Whymper and Tyndall.

The *Geographical Journal* for August contains a description, by Major F. R. Maunsell, of a section of the highlands of Kurdistan south of Lake Van, with many interesting facts respecting the life of the people. The inhabitants of the Christian district of Jelu, for instance, "are wonderful travellers, making begging tours to all parts of the world. Consequently, people talking a little English are easy to find, but it was rather disconcerting to be addressed in a strong American accent by a man who had been through the recent Spanish war as an American sailor, but who had just returned to tend his home farm; the sense of attachment to this little canton in a valley under Geliashin being stronger than the delights of civilization." Col. G. E. Church contributes some historical notes on the explorations of Northern Bolivia from the time of Pizarro to those conducted by Colonel, now President Pando (between the years 1892 and 1898); a map of these latter accompanies the article. In his

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paper on "Sand-Waves in Tidal Currents," Dr. Vaughn Cornish shows the remarkable similarity between the effects of a rhythmic wave-movement in the air, water, and sand, illustrating his views by numerous diagrams, charts, and photographs. A review of some recent census reports shows that India has gained far less than in the preceding decade, while the German empire exhibits a greater rate of increase than has taken place in any previous lustrum, being 14 per cent., or nearly 5 per cent. more than that of Austria. Italy shows the same rate of 14 per cent. increase since the last census taken December 31, 1881.

The Executive Committee of the Carnegie Trust for the Universities of Scotland have appointed Mr. W. S. McCormick, Professor of English Language and Literature in University College, Dundee, as Secretary to the Trust. His enthusiasm for English literature led him to start a publishing firm in Glasgow several years ago along with Mr. Frederick W. Wilson, a noted bookman, under the style of Wilson & McCormick. Their publications were always daintily got up, and one of the best known was an excellent edition of Walt Whitman's 'Leaves of Grass,' with which the poet was greatly delighted. Mr. McCormick was selected for the chair of English Language and Literature in University College, Dundee, ten years ago.

University education, its meaning, form, and expression, was the main topic of the inaugural address of Mr. Asquith at the summer meeting of Oxford University Extension students. He maintained that the aim of academic education was not to teach particular arts or to initiate into professions, but "to awaken intellectual interest, to bring the student to conceive of knowledge, not as a means, but as an end." Not specialization, but catholicity, should be the end sought. "The best use of the best kind of teaching was to enable us to multiply our intellectual interests, to cultivate an accessible and hospitable mind, not to hedge it in and shut it off in an isolated field." Referring to the fact that "we were starting the twentieth century with the loss of almost all the great masters of style," he urged that every one should do something "to maintain the purity and to prevent the debasement of our language." The need was never greater, for "had they not all been vexed by the uncouth and pseudo-classical terminology of the men of science, by the tortuous and nebulous phrases of the philosophers, by the pretentious conventionalities of the art critic, by the slipshod slapdash of the newest school of journalists, who kept their omniscience up to date?" Clearness, simplicity, naturalness of expression were qualities of style within the reach of all. He closed with a half-humorous, half-sorrowful *apologia pro literis humanioribus*, founded on the fact that in all the immense variety of classes held in 128 provincial centres with 1,600 teachers and 19,000 students during the last twelve months, "there had been only one in Greek, at which the attendance reached the modest average of three."

It is a significant sign in the world of literature and scholarship that the library of Max Müller will go to Japan. The collection, consisting of almost 13,000 volumes, including many Sanskrit manuscripts, has been bought by the Japanese Baron Iwasaki, and will now become the property of the University of Tokio.

It is announced by the Russian authorities that the oft contemplated change in the Julian Calendar in that country is to be made this autumn. A commission appointed for the purpose will hold its sessions in the chambers of the Imperial Academy of Sciences in St. Petersburg, with the Grand Duke Constantine as Chairman. It consists of a number of members of the Academy, of representatives of the various state ministries, and of the Holy Synod. The arrangement for work, etc., is in charge of the stated clerk of the Academy of Sciences, Dr. Dubrovin.

—In the third volume of their 'History of the Four Georges and William IV.' (Harpers), Mr. Justin McCarthy and Mr. J. H. McCarthy cover the whole reign of George III. To American readers this will doubtless prove the most attractive part of the work, for the authors write in a spirit of full sympathy with the colonial cause, and pay homage to the leaders of the Revolution without stint. They are ready to admire not only Franklin and Washington, but Patrick Henry and Samuel Adams. Indeed, their strain is exactly the same as that which Sir George Trevelyan has recently adopted. Although the name of his son stands on the title-page, the general design of the work is traceable to Mr. Justin McCarthy, who may be said to have created a special style of historical composition. He has never found a better field for his talents than is afforded by the latter part of the eighteenth century. The character of social and political life in the days of George III. lends itself perfectly to his bright, rapid, and journalistic treatment. There is no dearth of picturesque detail. He finds narrow-minded bigots to ridicule, and great politicians to be criticised or admired. With the exception of a chapter on "Ninety-eight," the narrative virtually ends at the beginning of the war with republican France. The few pages which are given to the contest with Napoleon and the period of the Regency are nothing more than a link between the ministry of Pitt and the reign of George IV. During the period of the Great War, constitutional changes and liberalism languished, and it is in such things that Mr. McCarthy is chiefly interested. The breach with the colonies is, on the whole, the leading topic; Burke, Fox, and Pitt come next; Warren Hastings third; and finally the Irish disturbances. The chapter on "Ninety-eight" is graphic and also temperate. Pitt's spies have always been a target for Irish denunciation, and we can estimate Mr. McCarthy's aloofness from mere party spirit by the following passage: "As political morals were then, and are perhaps even now, it would be absurd to find fault with Pitt because he made use of the services of spies and informers to get at the plans of a number of men who proposed to invite a foreign enemy of England to invade the Irish shores, and were doing all they could to secure by armed rebellion the independence of Ireland. The wonder that will now occur to every reasonable mind is, that the Irish leaders should have failed to guess that whatever money would do would be done by the English Government, as it would have been done by any other government under similar conditions, to get at a knowledge of their designs and to counteract them."

—Of the many historical series now in progress of publication, Hassall's "Periods of European History" (Macmillan) is among the very best, and the appearance of a new volume is always welcomed by those who have the welfare of the undergraduate at heart. 'The Close of the Middle Ages, 1273-1494,' by Professor Lodge of Edinburgh, comes in between Tout's 'Empire and Papacy' and Johnson's 'Europe in the Sixteenth Century,' although the latter work and most of the others have gone before it to the press. Perhaps for the very reason that it seems to have been retarded, Professor Lodge's book will be examined with curiosity both by teachers and by their classes. The period is not an easy one to treat in a short sketch, or, indeed, at greater length. Regarding the inherent difficulties of his task, Professor Lodge says: "The importance of the period is more than equalled by the almost superhuman difficulty of narrating its events in anything like orderly and intelligible sequence. Such unity as had been given to Western Europe by the mediæval Empire and Papacy, disappeared with the great interregnum in the middle of the thirteenth century; and such unity as was afterwards supplied by the growth of formal international relations, cannot be said to begin before the invasion of Naples by Charles VIII. of France at the end of the fifteenth century. In the interval between these two dates there is apparent chaos, and only the closest attention can detect the germs of future order in the midst of the struggle of dying and nascent forces." This statement should not be taken as a mere plea for indulgence. The age which extends from Rudolf of Hapsburg to Charles VIII. is marked by such enormous diversity of action and thought that a true estimate of values requires the utmost tact. The different countries of Europe outgrew mediævalism not at the same moment or by the same means, but at different times, and by processes which varied much according to the nationality. There are all the older factors still to be considered, while the Swiss Confederation, Burgundy, the Hanseatic League, and Poland create fresh complications for the historian. By cutting down the number of his chapters to twenty-two, Professor Lodge has excluded the minor topics, and kept an adequate amount of space for the leading states, the Papacy, the Councils, and the tangled politics of Italy. He freights his text pretty heavily with facts, but his style is less dry than in his well-known sketch of modern history. His account of the Renaissance as an intellectual movement seems to us perfunctory. In other respects the book steers its course well among the dangers which have been mentioned. We must not forget, either, to commend Professor Lodge's care in giving so many tables of intricate and important genealogy as the appendix contains.

—In the title to 'A Century of Scottish History' (London: Blackwood; New York: Scribners) Sir Henry Craik has made free with chronology, for his work traverses the whole period from the Union to the middle of the nineteenth century. What the title means to convey is that the part which deals with events prior to the '45 is an introduction. The main theme is the progress of Scotland from the fall of the Jacobites to the days of the Free Church schism. Not long ago Scottish schoolboys were gravely agitated because the title of the new king

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was announced to be "Edward VII." and not "Edward I. of Great Britain and Ireland." Remembering how James VI. of Scotland, out of regard for English prejudice, took the style of "James I." when he succeeded to the throne of Elizabeth, the youthful patriots of North Britain felt that their part of the realm was being slighted. While Sir Henry Craik's motive is not a puerile jealousy of the "predominant partner," he wishes to do justice by an unduly neglected subject. "From 1745 onwards the history of Scotland has hitherto been treated for the most part only as subsidiary to the history of the Empire, and as forming a subordinate chapter in the history of England. . . . The object of these volumes is to give a chronological narrative of all the principal incidents—political, ecclesiastical, and legislative, as well as literary, social, and commercial—which form the history of Scotland throughout a very momentous century, in the course of which the character of her permanent contribution to the common life of the Empire was chiefly shaped." One of Sir Henry Craik's traits as a historian is fondness for general statement. He has a large share of that Scottish quality which we so often term the philosophical temper, and to which is frequently added a love of theological discussion. Without slighting the political and social aspects of Scottish life, he is most at home when he approaches the affairs of the Church. The beginning of dissent, the patronage question, and the attitude of the state towards the Establishment are among his favorite topics. It is towards the end of the second volume that religious agitation reaches a climax of interest with the growth of Chalmers's influence and the painful birth of the Free Church. Of the disruption Sir Henry Craik says: "We have now to trace the course of a struggle, in some respects the most remarkable of the whole period which we have had under review. It shows the latest phase of a strife, the elements of which had been present for centuries in the life of Scotland, but the ultimate bearing of which had not been seen only because her history had exhibited so many striking and dramatic contrasts that nothing approaching a logical or constitutional settlement had been possible." Among other important matters which are examined at length, we can only name a few: the growth of loyalty to the House of Hanover, the strifes of Whig and Tory, the death of the old Toryism, the increase of national wealth and Scottish philosophy. Sir Henry Craik is willing to speak out strongly when the need arises, and he has a wide horizon. His work is serious, but not dull. Its tone is temperate; it is based on ample knowledge, and it fills a gap in the historical literature of Great Britain.

—'The Early Trading Companies of New France,' by Mr. H. P. Biggar (University of Toronto Library), is a learned essay which, having been presented at Oxford for the degree of bachelor of letters, is now published in an "enlarged and somewhat improved form." Chronologically the work is rather limited, for if we omit two chapters of introduction its dates are 1600-1632. But within the field chosen Mr. Biggar's researches have been commendably thorough. His footnotes constitute a large bibliography, and in the appendix a full statement regarding the sources, both official and narrative, is given. Mr. Biggar's second title is "A Contribution to the History of Commerce and Discovery in North America." The economic motive is the stronger, and the main interest of the study centres about the restrictions which were placed upon trading to the west of the Atlantic. The headings of the chapters register the stages of Mr. Biggar's advance: "The First Fur-Trade Monopoly," "The Two Monopolies of Monts, 1604-1608," "The Freedom of Trade, 1069-1613," "Champlain's Company, 1614-1620," "The Caens' Company," "The Company of New France, 1627-1629," "The Scottish and English Company, 1629-1632." To build up trade without having colonists was a difficult matter for the French, and Mr. Biggar traces the failure of commercial experiments partly to the treatment which the settlers received from the Government. "Not only were they forbidden to engage in any way in the fur trade, the staple industry of the country, but they had to sell all their produce at half or even less than half its real value, as well as to pay the very high charges demanded by the company for all the articles brought from the mother country, and, finally, they were often treated by the company's servants not as free settlers, but as mere dependents." Monopoly was the rule, freedom of trading rights the exception. "The open system, in force between the years 1609 and 1614, would doubtless have succeeded in time, had the Government taken over the post at Quebec and left discovery and trade to look after themselves. But, then as now, France had a strong centralized government at home, and could hardly be expected to do things on a different system in her colony. Thus, between the two evils of no colonists and excessive governmental control, New France during these years never prospered."

—The *Korea Review*, freighted as usual with matter of interest to all who study or watch things Korean, contains in its June number a sketch of the life of the late Baron P. G. von Möllendorff. This German sinologue was one of the most striking figures among the foreigners who, from selfish or altruistic motives, or from a mixture of both, chose to make their careers in the Far East. After the military *émeute* of 1882 in Seoul, the Min faction appealed to China for aid, and then began that series of Chinese encroachments on the independence of Korea which issued in the war with Japan in 1894. However, for twelve years the Mins led progress, securing Von Möllendorff, from the Chinese Imperial Customs Service, as chief adviser of their Foreign Office and organizer of customs. Of commanding presence, affable in manners, and fluent in speech, withal a profound scholar in Chinese, this learned German adopted Korean dress, headgear, and details of household service. For two years his influence was enormous. His programme was one of multifarious enterprise, and the years 1883-1885 are red-letter in the national story. For a time he was virtual dictator of Korea. Had he possessed the character and temperament of a Verbeck of Japan or Hart of China, the present poverty, anarchy, and wretchedness of the Koreans would have been unknown. But it seemed impossible for Möllendorff to work impersonally. So, despite amazing and multifarious industry and enterprise, little or no trace of his work remains. The suspicion of his being in Russian pay, probably wholly unjust, compelled his departure from the peninsula. He died at Ningpo, April 20, 1901.

COURTNEY'S CONSTITUTION OF THE UNITED KINGDOM.

The Working Constitution of the United Kingdom and its Outgrowths. By Leonard Courtney. London: J. M. Dent & Co.; New York: Macmillan. 1901.

This excellent treatise does not possess exactly the kind of merit which ordinary readers would expect to find in the work of so experienced and so eminent a public man as Mr. Leonard Courtney. Its merits are all professional. Had this treatise on the English Constitution been the fruit of lectures delivered from the academical chair, it might well have received from a fair reviewer little but unqualified praise. It displays in a high degree the best characteristics of academical teaching. The style is clear, forcible, and dogmatic. Each of these qualities is, in a lecture, an indubitable virtue. Lucidity is the primary, if not the highest, quality of a teacher; the man who cannot make himself understood cannot teach. Strength, again, cannot be dispensed with by any one whose duty it is to force truths, or even truisms, home for the benefit of dull, careless or unwilling hearers. Dogmatism, lastly, if taken in its favorable sense, is, from a professional point of view, a merit. Pupils come to lectures to acquire not ingenious doubts, but sound and established doctrines. Assuredly, one element in first-rate teaching is a capacity for inspiring the spirit of inquiry. The man of genius who can achieve this is more than an instructor; he is a prophet. But the duty of one who undertakes to instruct others is to make known and comprehensible to them the certainties, or, in other words, the dogmas, of the subject, be it mathematics, history, or constitutional law, which they are studying. Add to all this that few characteristics are more valuable in a teacher than well-placed self-confidence; the lecturer who hesitates is lost.

Mr. Courtney, judging from his book, does not know the meaning of hesitation. His treatise, then, is, considered as a body of lectures, as good a book as could be found for introducing an intelligent student to the study of the British Constitution. It is in style clear and terse; it sums up, and sums up in a very small number of pages, the best established and most generally received principles of English constitutional practice or custom. It is absolutely free from all reference to authorities. Mr. Courtney no doubt knows that other and not undistinguished writers have made the English Constitution an object of study. He has, of course, read Hallam, Freeman, May, and a score of other authorities on the history or the practice of English constitutionalism, but his readers are not troubled or distracted by references to Mr. Courtney's researches; his treatise might, as far as its language goes, be the first attempt ever made to expound the mysteries of the English Constitution. This is no small gain. Ordinary readers profit nothing by laborious proofs of their teacher's erudition. Research is, though this obvious truism is apt to be forgotten, not the same thing as ex-

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position or narrative, and a writer's attempt to give evidence of his research more often than not confuses his readers. We are heartily glad to see in Mr. Courtney's writings a return to the style of older writers, such as Paley, whose 'Moral Philosophy' contains an admirable outline of the British Constitution as it actually worked towards the end of the eighteenth century. Every line of this sketch bears traces of study, but not a reference is made to any authority.

Mr. Courtney's book, lastly, displays a quality of high value which is often lacking even in writings of considerable worth. This quality is breadth of view; our author is never troubled or overpowered by the minutiæ of his subject. He knows its details, but he lets them fall out of view, and keeps his eye fixed upon the broad outlines. He has mastered the difference, which is often overlooked, between going through the whole of a subject and looking upon a subject as a whole. It is this broad and comprehensive treatment which gives a certain originality to Mr. Courtney's work. He deals with the Constitution not only of the United Kingdom, but of its "outgrowths," and traces the connection between the government of the United Kingdom and the government of the Colonies, betraying by the way, unconsciously, no doubt, the extent to which the conception of England as the centre of an empire influences the imagination of a writer who, as a statesman, would assuredly not be called an Imperialist. Then, too, because he looks at his subject as a whole, he attempts to connect the local government of the United Kingdom with its general political constitution. A reviewer may be pardoned for wishing that Mr. Courtney had thought out the nature of this connection more completely than he has done. To us, at least, it seems that his treatise would have gained something had he, following the example of Bagehot, omitted almost all reference to history, and, leaving to others the growth of the Constitution, directed his attention exclusively to the actual working of the institutions of the United Kingdom. It must, however, be admitted that this limitation of Mr. Courtney's subject would have involved the sacrifice of the chapter on the Scots' Constitution down to 1707, which, short as it is, is full of interest.

Mr. Courtney's book, with all its excellence, lacks certain qualities which, from its author's position and career, it might naturally be expected to display. It bears hardly a trace of that knowledge of men and that practical acquaintance with the working of parliamentary institutions which he must have gained from long experience of public life. The contrast in this respect between our author and Bagehot is as noteworthy as it is paradoxical. Mr. Bagehot was a man of letters and a student. Of his extraordinary literary capacity this is not the place to speak at length; exception may easily be taken to his style, but, in the capacity for putting new thoughts into apt words, he is, among modern English writers upon public affairs, unrivalled. He was a student, and, so far as he came into contact with practical life, versed rather in banking than in politics. He never, at any rate, sat in Parliament; and great as the gain to the world would have been of Bagehot's actual participation in Parliamentary business, it is a little difficult to imagine the kind of constituency which would have given him a seat in Parliament. Nor is it at all certain that if (say) the London University had sent him as its representative to Westminster, he would as a speaker have commanded the attention of the House of Commons. What is certain is that the opportunity of addressing Parliament never came to him; he remained throughout life a student and a man of letters, and a man of business.

Mr. Courtney, on the other hand, though he can write and has written with vigor, is primarily a politician. The best part, or at any rate the best-known part, of his life has been spent in politics. He has held office, though he has not, we believe, ever sat in the Cabinet; he has exerted a great and most salutary influence in Parliament, for even those critics who may disagree with some of Mr. Courtney's political doctrines and be unable to sympathize with some parts of his political action, will easily acknowledge that his uncompromising independence and sterling vigor have done a great deal to raise the tone of English statesmanship and to reinvigorate the best traditions of English Parliamentary life. Nor can it fairly be said that Mr. Courtney's virtues have not been appreciated. An innate tendency towards virtuous opposition is hardly compatible with the frequent tenure of office; but a man who all but became Speaker of the House of Commons must assuredly have commanded the respect and confidence even of opponents, and from the nature of things must himself have acquired a most intimate knowledge of English public life and an intimate acquaintance with English politicians. If, then, one compared the position and career of Bagehot with the position and career of Mr. Courtney, one would almost be driven to the conclusion that, if they each wrote a treatise on the British Constitution, Bagehot would display (it might be) profound knowledge of constitutional history or of constitutional doctrines, but would assuredly be somewhat wanting in his knowledge of life, and that his book would show a lack of what, in the expressive slang of to-day, is called "actuality." Mr. Courtney, on the other hand, one would as naturally assume, might exhibit some deficiency in the learning to be gathered from books, but would show, in whatever he wrote, a vivid knowledge of Parliamentary men and manners.

Whoever has read Bagehot's 'English Constitution' and then has perused Courtney's 'Working Constitution of the United Kingdom,' will know that these natural expectations are absolutely falsified. Bagehot, the student and man of letters, does not exhibit any very profound knowledge of Constitutional lore, but he displays at every turn the keenest interest in the actual working of institutions. His insight into human character is marvellous. He no doubt makes mistakes. He reminds one occasionally of Pope's dictum, "Men may be read as well as books too much"; but, whether he reads right or wrong, he is always trying to read men. What Lord Althorpe thought, how Peel looked at public life, how constitutional fictions affected the mind and the politics of a man like Lord Russell, what were the sources of the influence exerted by Sir G. Cornewall Lewis, and, above all, what was the way in which the ordinary M. P. or the commonplace elector looked upon public affairs, were the questions which really interested Bagehot's intellect. He could hardly tolerate an abstract principle till he had, to use the odd though celebrated expression of Lord Eldon, "clothed it in circumstances." Hence the Constitution ceases, under his treatment, to be a body of rules or doctrines; it becomes, so to speak, a living thing, and Bagehot keeps his finger upon the pulse of the machine. Mr. Courtney, on the other hand, though he must have learned much from experience, hardly communicates to his readers the results of his learning. He writes as well (if not better) about the Scotch Parliament, which he never saw, as about the Parliament at Westminster which he has seen and known for years. The experienced Member of Parliament remains from the first page to the last page of his book an admirable Professor of Constitutionalism. It is Bagehot, the man of letters and the student, who has described the inner life of parliaments in which he never sat, and of cabinets which he had never even the remotest chance of entering.

TWO ENGLISH MUSICIANS.

Brother Musicians: Reminiscences of Edward and Walter Bache. By Constance Bache. London: Methuen & Co.; New York: James Pott & Co. 1901.

Although Edward and Walter Bache must be classed with the minor musicians, the story of their brief career was worth telling, and their sister has told it well and modestly. The older of the brothers, who died forty-three years ago, illustrates musical affairs in London in the period of Mendelssohn worship, when no other god was acknowledged except Handel; whereas Walter Bache, who died thirteen years ago, was one of the leading apostles of the new German school. Though the brothers were but nine years apart in age, their opinions and tastes diverged as widely as if they had lived in different centuries. To Edward, who was "italianissimo," the music of Berlioz was "horrid rubbish"; and regarding Wagner's he wrote from Dresden that it was "so abominable that you cannot imagine such a noise as yet in England"; whereas Walter spent a great part of his life and a third of his income in making propaganda for the "music of the future," especially that of the third in the trio of musical monsters, Franz Liszt.

There was nothing strange in Edward's preferring Italian music to German; thousands do so to the present day. What was strange was that a musician of any degree of intelligence should have ever penned such ludicrous assertions as that the Italians were "much greater masters of modulating and harmony" than the Germans, and that Donizetti and Rossini displayed enormous intellectual power" in *planning their operas!* "There is no human weakness," he declares, in the music of Rossini—90 per cent. of which, as a matter of fact, was a weak concession to the fashionable demand of his time for trivial tunes overladen with cheap ornaments. In one of his letters (1856) Bache writes:

"I have played lately much of Schumann's music, and every successive piece increases my dislike to it *in toto*. He has musical learning enough, but everything is confused and noisy (Schumannites say deep), and when you hear a melody it is not at all original. I admire more and more the much-abused Italian school, and wish to devote myself to it, as I consider it the only great and beautiful school."

Of Beethoven he liked the Septet, but he

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drew the line at the later works, beginning with the third ("Eroica") symphony!

To send a youth with such tastes to Germany for his musical education was, no doubt, a mistake. In Leipzig and Dresden he thought that all the arts, including music, were fast going to the dogs. But one thing he did like. Regarding German cookery he writes:

"We had what the good people here call an English dinner—I suppose because the bill of fare comprised beef and plum pudding; but I don't think any Englishman would recognize, in the light, digestible stuff they call plum pudding here, the heavy stuff we designate so in England. Most certainly they do know how to live here: everything is so well cooked; I am just as ready to work after dinner as before, and not because I eat less, because I think my appetite would astonish you; but because things are fit to eat and properly cooked."

The "incessant whirl of symphony music" in which Bache lived in Germany did not convert him. "The feature of German music" was to him the playing of the Lanner and Strauss waltzes; nearly everything else he detested. The dream of his life was to compose English operas after Italian models. When he at last betook himself to Italy, it was too late to do anything. The seeds of consumption were in his system and soon proved fatal.

"My coming to Rome," he wrote a year before his death, "was the greatest possible mistake. The climate here is the coldest (damp, cavernous cold) I have yet felt in my life, and the occasional bursts of hot sun only increase one's constant fever. It may do for rich people who can afford English comforts, but for a poor fellow it is better to stay at home."

What he had dreaded all his life was to be condemned to be a professor of music in England. He wanted to be a composer; "but musical taste is not yet sufficiently advanced in England to make a composer's career possible." "If I had been a Frenchman, I should now be drawing an income of £200 or £300 a year from the theatre, and be secure in it, being *legislated* for, and even *represented* in the Senate. We have no musical composers in Parliament. Fancy Sterndale Bennett being elected member for the musical interests in England! And yet on the Continent it is so." In other letters he expresses his agreement with the common saying that England is no place for artists. "There are only two classes," he writes, "who can succeed amongst us: these are, first, composers who have already made a European renown, . . . and, second, charlatans who simply amuse the public for a time." He deplored the absence of the necessary emulation and warmth, and concluded that money was the ruin of young artists in London. They found teaching, etc., "far too profitable to be neglected in favor of continued artistic improvement."

Holding these pessimistic views, it is not strange that, when he heard that Walter also was determined to choose a musical career, he strongly dissuaded him. "I should much prefer seeing you a well-educated musical amateur, making your living by something else." But Walter was not to be suppressed. He, too, was sent to Leipzig and to Rome, and he seems to have started out with ideals similar to his brother's. At Leipzig a friend made a caricature of him holding in his hand a portfolio with "Trovatore" printed on it in large letters, indicating that that was his love at the time; and a few years later (1863) he writes from Rome, after hearing Rossini's "Mosè in Egitto" half-a-dozen times, that he has "become as *italianissimo* as ever." But this was not to last long. Already he had heard Liszt, whose Swiss pieces made a deep impression on him; and ere long he was his pupil. In taking this step he was influenced by an English lady residing in Florence, Mme. Laussot, an intimate friend of Wagner, Bülow, and Liszt. She was an excellent musician herself, and founded the Società Cherubini, of which she was the conductor. In speaking to Bache one day of the great results a serious musician could achieve in the way of creating a musical atmosphere by perseverance, Liszt referred to what this gifted woman had done in fifteen years in improving Florence, "the most unmusical place, perhaps, on the face of the globe."

Walter Bache had no occasion to regret following Mme. Laussot's advice. She had told him that she had never known Liszt to disappoint any one, although he had been applied to by people of very inferior ability. Walter was not one of this class, as Liszt discovered at once, and the English youth soon became one of those on whom he bestowed special favors. Their first meeting was not very promising, however. Walter was so nervous that he could not say a word, when Liszt, pitying him, said kindly, "Do you need money?" It was not for lessons alone that hundreds of people constantly pestered the great pianist. He was obliged to move to the Monte Mario to get away from his tormentors and find leisure for composition. Bache was one of those who were allowed to visit him there, with whom he walked, and for whom he often played. Liszt even returned his pupil's visits, and played for him in his humble lodgings—he whom nothing could tempt to play in public any more. Bache had reason to write to Mme. Laussot: "I am quite of your opinion that the more one knows him, the more one adores him as a man and as a musician."

It was the zealous affection which Liszt thus inspired in his pupils and in all who knew him personally that induced Bache, as soon as he returned to London, to appoint himself the apostle of this much-abused and neglected composer. As if jealous of Liszt's unprecedented triumphs as a pianist, and determined that he should not also win laurels as a composer, the whole professional world was against him (partly, too, because he had become the most powerful champion of the hated Wagner). The London critics were determined that the revolutionist Bache must be suppressed. Until towards the end of his career he received scant courtesy and little encouragement. He wisely refrained from entering into any controversy, but quietly went his way. "Liszt," he declared, "is the most ill-used genius the world ever saw. All are ungrateful to him. No Wagner, Bülow, Joachim, or Klindworth would be here but for Liszt. Liszt's music has marked a step in non-theatrical music." For these reasons he determined to devote his life to Liszt alone, however much he might admire others. Every year he gave a concert devoted chiefly or entirely to that composer. He played, he conducted. There was no posing, no vanity, no self-seeking. He did the best he could to interpret the music faithfully; and when he could secure the aid of others, like Bülow, Manns, or Dannreuther, he gladly did so. Orchestras are expensive. The concerts—given solely for the sake of acquainting Londoners with some of the best music ever written—cost him seldom less than $800 or $1,000. The tickets he mostly gave away; the critics stayed away, or came only to scoff and scold. Abuse failing, they tried to coax him from his noble task. "Should the talented young musician ever follow the beaten track of the old masters," one of them wrote, "instead of lingering among the vagaries of Liszt and Wagner, how brilliant might be his future."

But Bache was not to be thus beguiled. He persevered, regardless of persecution and losses, and in the end he conquered. The critics came to admit that his concerts were among the most important events of the season, and then came the apotheosis—Liszt's visit to England, three months before his death; a visit during which even the statesmen and politicians passed out of sight in the Liszt furore. That was the happiest and proudest moment in Bache's life, when he got Liszt's letter, concluding with the words: "Without Walter Bache and his long years of self-sacrificing efforts in the propaganda of my works, my visit to London were indeed not to be thought of." He came to London as a composer, to be present at the performance of his "St. Elizabeth." He declined, in advance, to play, writing to Bache: "I cannot consent to this in public, as my seventy-five-year-old fingers are no longer suited to it; and Bülow, Saint-Saëns, Rubinstein, and you, dear Bache, play my compositions much better than my humble self." He was too good-natured, however, to abide by this decision. He did play, repeatedly, in semi-public. How he played, and what he played, together with the other details of his London visit, are entertainingly told in Miss Bache's volume, which also contains a pathetic account of Liszt's funeral. Her book, with its account of the self-sacrificing Liszt and his equally self-sacrificing pupil, cannot be too highly commended to the professional world, in which disinterestedness is all too rare.

GOOCH'S ANNALS.

Annals of Politics and Culture (1492-1899). By G. P. Gooch. Cambridge [England]: University Press; New York: Macmillan. 1901.

This elegantly printed octavo of 530 pages presents a double chronological table of the world's history from the discovery of America. The left-hand page deals with political history, the right-hand page with what the author has termed, for the sake of brevity, "Culture." The political occurrences of each year are grouped together under the names of the various countries. The events belonging to "culture" are placed under numerous separate captions, as, English Church, Russian Literature, Science, Art, Philosophy, Philology, Education, Economics, Geography, Anthropology, Social. The scope of the work in this department, it will thus appear, is very wide, so that the plan of the book, as the author avers in his preface, represents a new departure. Mr. Gooch is anxious to credit

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Lord Acton with the idea of the publication.

With such a generous amount of space at the compiler's disposal extreme brevity was not called for, and the consequent fulness of statement, which is a salient feature of the work, renders the volume much more than a mere book of reference. The general reader, as well as the student of history, is tempted to linger over the pages crammed with such varied information, the insertion of which has been made possible by the aid of numerous efficient collaborators in special departments. Mr. Gooch has served up in an attractive style of presentation the minutiæ of modern history in every field, and he has left hardly a corner untouched. An enumeration of the celebrities, other than political, that figure under a single year, will help to illustrate the range of topics. Turning, for example, to the year 1851, we find mentioned (we follow the order in the text): Greg ('Creed of Christendom'); Newman, Carlyle, Borrow, Macready, Charles Kean, Barbey d'Aurevilley (whose "'Une Vieille Maîtresse' anticipates the naturalistic school"); Bodenstedt, Longfellow, Rangabe (who revives the Aristophanic drama); Schwabe (who proves the periodicity of sunspots); Hofmeister (botanist); William Thomson, Perkin (who discovers aniline purple); Ruhmkorff (with his electric-coil); Wagner, Ruskin, Verdi, Tenniel (who begins to draw for *Punch*); Spencer, Solovief (who produces his history of Russia); Schoolcraft, Neal Dow (founder of Prohibition in Maine); and the Prince Consort (in connection with the Exhibition in Hyde Park). As the two chronological tables are constantly kept abreast of each other, and as it was purposed to set up the pages without any considerable blank spaces, the author has had to face a delicate task in apportioning the material in such a way that the space devoted to one set of events under any individual year shall equal that allotted to the other. This has been adroitly done, but of necessity by the sacrifice of a proper balance, and by the insertion of numerous facts not entitled to inclusion on their own merits. Each paragraph is numbered, so as to provide an easy means of reference through a general index.

The book in its main features bears evidence of a vast amount of more or less scholarly labor, but the efforts of the compiler and his associates have resulted in fulness and comprehensiveness rather than accuracy and completeness, and it is a pity that the work was not submitted to at least one searching revision at the hands of some scholar acquainted with the pitfalls that beset encyclopædists. For one thing, it might have been rescued from the shortcomings that abound in the department of United States history. In spite of manifest destiny and the position of a world-Power, acquired at this threshold of the twentieth century, it would seem to be still the lot of the United States to be ruthlessly shoved into the background by the encyclopædic Powers beyond the sea. Mr. Gooch is distinctly behind the age in refusing separate black-letter headings to a people on whose lands the sun does not set, and in lumping their achievements with those of their feeble neighbors under the general caption of "America." We ourselves have learned to abide such affronts, but how Mr. Gooch came by his curious errors and omissions we must confess we are at a loss to imagine. August for Antietam, April for Chancellorsville, no Chickahominy or Chattanooga, McLellan invariably for McClellan, and Sheridan the taker of Richmond! Sins of omission and commission appear at shorter intervals throughout the volume than need be even in such a copious storehouse of facts, names, and dates. Turning, for instance, to the events of the Thirty Years' War, and the prelude to it, we encounter various enigmatical, loose, or inaccurate statements. Under the year 1612, we read, "The Protestant Union allies with the elector palatine," after having been correctly informed under the year 1608 that the Palatinate was one of the states which formed the Union in that year. The battles of Dessau and Lutter in 1626 are given in inverse chronological order. Under 1638 a naval victory of the French in the Mediterranean is chronicled in connection with the events of Germany. Under 1613 we encounter a curious instance of coming events casting their shadows before them, the word "war" being put in anticipatory fashion to stand for "Thirty Years' War." The account of the changes in the political constitution of Europe consummated at the Congress of Vienna is very defective. Among the points overlooked are the retention of Ceylon, etc., by England, and the recognition of Russia's title to Finland. The statement that the "part of Saxony" annexed by Prussia was Lusatia is wide of the mark. Prussia did not "receive" Posen, but merely regained possession of the region. The union of the duchy of Prussia with Brandenburg is given under 1611 and 1618 (the latter date being the correct one). The heading "Hungary" is singularly out of place in connection with the paragraph about Michael the Brave under 1600. What does Mr. Gooch mean when he states, under 1604, that "the Hungarians join Stephen Bocskay, who invades Hungary," etc.? It was Bocskay himself who organized the insurrection in Hungary which shook the throne of Rudolph II. Under 1621 we read, "The Archduke dies, and the Netherlands are reannexed to Spain." Did the appointment of the Archduke Albert to the Governorship of the Netherlands sever their connection with Spain?

We might go on pointing out errors and omissions in the political annals of the world (an easy task in the case of most encyclopædic works like the present), but it would hardly be a gracious performance on our part in view of our prizing the volume before us mainly as an exhaustive treasury of facts relating to the history of "culture," in the broad sense in which that word is used by the author. With all the manifold scholarship that has been lavished upon the work in this latter capacity, there is still sufficient room for improvement in a future edition, and the presence of many trivial entries in the pages (item 3687: Aubrey Beardsley becomes art editor of the *Yellow Book*) will facilitate the making of fresh insertions. Among the omissions that have come under our notice is the absence of all mention of the discovery of gold in California (the discovery of the metal in Australia in 1851 being recorded, though, singularly enough, under political occurrences), of the opening of the Pacific Railroad in 1869, the construction of the St. Gothard Tunnel, the opening of the Erie Canal (a landmark in American economic history), the invention of the ophthalmoscope by Helmholtz, the construction of Morse's telegraph line between Baltimore and Washington, the determination of the position of the North magnetic pole by Ross, the public introduction of the use of anæsthetics by Morton, or of Howe's invention of the sewing-machine. Vasco da Gama doubled the Cape of Good Hope before the close of 1497, and not in 1498. Peary's memorable traverse of North Greenland was made in 1892, not in 1891. Frequently a chain of events is introduced under one year when the date belongs to the initial event only, without any indication of this fact. Thus, Nansen's great achievement in reaching 86 deg. 14 min. is entered under 1893 in connection with the event of his sailing, without any mention of the year 1895. It is going rather far to speak of Maxim having invented a flying-machine (entry 3686), considering that the apparatus in question was not asked to do more than soar a few inches from the ground. The "annals" are followed by a very voluminous but ill-digested and extremely defective bibliography.

A volume like the present that is not furnished with a satisfactory index is like an elegant edifice with a leaky roof. A glance at the index, with its ten thousand entries or more, reveals plenty of gaps, which make the body of the work appear much more defective than it is. The presence of a statement to the effect that only about half of the names mentioned in the text will be found in the index will hardly extenuate the culpability of omitting the names in the following list (which bears witness to the richness of the book): Fulton, Morse, Langley, Sir Martin Conway, Peary, Roux, Fick, Hertz, Vogüé, Henry George, Sully-Prudhomme, Marsh, Oncken, Pictet, Hall (astronomer). We are puzzled to know why Mr. Gooch has chosen to restrict his index to proper names, and would have him explain to us what he means by leaving out the majority of geographical names. We find Waterloo, Trafalgar, Naseby, Plassey, and Lepanto, but look in vain for Plevna, Navarino, Zenta, Lexington, Saratoga, Bull Run, and Gettysburg, not to speak of such names as Greenland, Nile, Mississippi, and Kilimanjaro. On a par with the index is the slovenly orthography which mars these in general inviting pages. Lutzen, Lubeck, Würtemburg, Leipsig, Tréves, Rakoksy, Baryé, Munkaczy, Réclus, Leschetiszky, and similar slipshodities meet the eye in rapid succession.

With all its shortcomings, however, the 'Annals of Politics and Culture' is a book which is needed to fill a gap in nearly every library, big or little. The student of universal history who would be "broad" will not go without it, and to every owner of a cyclopædia (in nine cases out of ten an antiquated one) the volume will prove a treasure by reason of its full chronicle of recent events.

The Social Life of the Hebrews. By the Rev. Edward Day. Charles Scribner's Sons. 1901. Pp. vii, 225.

This volume belongs to "The Semitic Series," the general editor of which is Prof. James A. Craig of the University of Michigan. The series as announced is to contain three volumes on the Hebrews, of which this is the third, the other two, covering "History and Government," and "Ethics and

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Religion," having been assigned respectively to Professor McCurdy of Toronto and Professor Duff of Bradford, England. Besides these the series provides for an indefinite number of volumes on Islam, Palestine and Syria, Phœnicia, Babylonia and Assyria, etc. Only one other volume of the series as planned has as yet been published, 'The Life and Customs of the Babylonians and Assyrians,' by Professor Sayce of Oxford.

That there is a popular demand for books like this, dealing with the social life, the ethics and the religion, the history and the government of the Hebrews, from the standpoint of critical research and scholarship, is an evidence that the "higher critics" possess the land. They are no longer defending themselves against attack, nor are they, on the other hand, laying siege to the strongholds of the adherents of the old régime, endeavoring to overthrow the latter and establish themselves in their place. They are building cities and houses and occupying them; they have cast away the weapons of warfare, and are instituting a civil administration. To be sure, a few of the adherents of the old school still endeavor to carry on war against the conquerors, and a large number of non-combatants are still adherents of the old régime, but so soon as the new régime shall really have substituted a civil for a military government, and put all its departments and institutions in working order, this opposition will of itself die away. It is precisely this which books like the one before us are helping to accomplish—books of a constructive, not of a destructive character; books not concerned with proving the results of the newer criticism through critical processes, but books which reconstruct history, religious, political, and social, on the new lines, presenting results in a readable shape, from a sympathetic and not from a critical standpoint.

The general object of this book is, then, good, and with its main propositions we are in sympathy; it is also fairly interesting. It is divided into two parts, "The Time of the Judges" and "The Time of the Monarchy"; the writer does not, consequently, touch the post-Exilic Jewish period. Some of the first part, "The Time of the Judges," reminds us a little of the first ten books of Josephus's 'Antiquities.' We almost seemed to ourselves to be reading a summary, from a new standpoint, of the Old Testament. In the second part of the work, our author handles his material more freely. In general he gives us the impression, not of a "specialist," as announced in the prospectus of the series, but rather of one who uses, on the whole with good judgment, material at second hand. His references to other works are excellent. To criticise a few minor details: in the chapter entitled "The Family," he cites the two curious stories of Abraham's denial of his wife, once to the Egyptian Pharaoh, and the other time to the Philistine king, and the repetition of the latter story in the parallel account of Isaac's denial of his wife to the same Philistine king, as displaying "a want of chivalry in the regard for woman in early Israel, and a failure to recognize her inviolable sanctity." He says of the three stories that "they may have had a common original, and that may have been late, but it is in evidence" (p. 35). It seems to us that he quite misunderstands the meaning and character of these stories. They tell, as we take it, in the form of a personal narrative of the lives of the forefathers, of the relation of the Israelites to the Egyptians and Philistines, and their deliverance from the peoples whom they feared through the power of Yahaweh. In one narrative (J) the two stories of Egypt and Philistia were told of successive patriarchs, Abraham and Isaac; in another ancient narrative (E) the same figurative method was made use of, but here the deliverance from the Philistine danger, the only one related, was told of Abraham, instead of Isaac. Such stories cannot be safely utilized as illustrating family conditions. The statement concerning the land of Canaan, that the soil found there is such, for the most part, that "paths could easily be worn and could be kept by constant travel in a fairly passable state" (p. 68), is not in accordance with our observations, at least in the greater part of the rocky backbone of the country, where frequent travel over any spot is pretty sure to turn it in time into a bed of loose stones. But these are small matters.

The next to the last chapter, entitled "The Purification of Yahwism," belongs properly, we should suppose, to the volume on "Ethics and Religion," rather than to that on "The Social Life." Moreover, the matter of the chapter is open to serious criticism. The author seems to dissever the religious leaders of the people altogether from the people whom they led. He speaks of the religion of the people as "quite different from Yahwism as their great prophets understood it." To the Yahwism of the people belong "low moral standards, the passion and the hard, cruel, and unreasonable arbitrariness" which "did not have a very salutary influence upon the social life of the people as a whole," while the Yahwism of the prophets represented "a lofty ethical standard" and "an inspiring universalism." The whole chapter is conceived in the same vein. Now, what would be the result if one were to analyze the Christian religion of to-day in this manner? What a world-wide difference between Christianity as expressed in the actions of the soldiers of the Christian Powers who have been oppressing and harrying China—indulging, according to all accounts, in orgies of rapine and lust—and the utterances of the leading divines of all denominations in their pulpits on any given Sunday, or the sentiments of the hymns and prayers which Christian people in Europe and America utter weekly, or to which they assent in the services of the churches! One must observe great care in judging the religion of a people, neither judging it altogether by the ideal of its highest exponents, nor altogether by the practice of its worst votaries. Mr. Day seems to us, in the chapter in which he deals with "The Purification of Yahwism," to have selected, as representing the religion of the people, practices which were as little expressive of the popular ideal of "Yahwism" as the lynchings in this country or the rapine in China are of Christianity; and then he has put the utterances of the prophets over against the religion of the people, as though the religion of the prophets was an altogether new thing, an idea just started. Where did the prophets come from? Whence did the ideal come which they represented; and how was it possible that they could appeal to the people or obtain a hearing, unless there were some ideal or ideals common to the "Yahwism" of the prophets and the "Yahwism" of the people? That the author does not mean to undervalue the ethics of the Hebrews in all its public and popular manifestations is clear from the closing paragraph of his chapter on "Laws and their Infringement" (p. 195), where he claims that "justice was more secure among the Hebrews" in the period of the monarchy "than in England . . . in the time of Elizabeth," and that "in many other directions the civilization of the Hebrews was superior in many respects to that of England in the tenth and even in the twelfth century of our Christian era."

Mr. Day is not always careful in the construction of his sentences, as witness the following (p. 71):

"The pictures of the hospitable entertainment of guests which we find in the literature of the period under consideration are such as stir us to-day when a gently nurtured Christian woman may, while utilizing modern conveniences, pass from place to place, from city to city, and encounter naught but a bald officialism which may refuse even the barest courtesies of life unless tips are freely dispensed."

In form the book is handy, and an index makes reference easy.

The Problem of Conduct: A Study in the Phenomenology of Ethics. By A. E. Taylor. Macmillan. 1901.

In spite of the perverse way in which he has chosen to handicap it, Mr. Taylor's book is one of very considerable interest and cleverness. To launch a work extending to 500 pages with no index, and no clue to its contents beyond the brief titles to its eight chapters, is not judicious. It naturally results in a good deal of repetition and difficulty in following the argument, so that though the book can be read—Mr. Taylor is too lively and aggressive a writer to go to sleep over—it can hardly be used. And in addition to placing needless mechanical difficulties in his reader's way, Mr. Taylor seems resolved to have his fling at whatever objects of reverence he can find in the world, and bent on disgusting his readers with most sorts of flippancy and bad taste. He keeps an eager eye on the seamier sides of conduct, and, even in expression, often sails nearer the wind than seems tolerable. In short, his temper and tendency are distinctly "immoralist," and nothing pleases him better than to pose as the *enfant terrible* of his school.

It is this, largely, which renders him interesting. Though the essay was awarded the Green Moral Philosophy Prize in the University of Oxford, it shows how completely the strenuous, if somewhat nebulous, moralizing of Green has been superseded by the anti-practical dialectics of Mr. F. H. Bradley, which now appear as the dominant inspiration of Oxford "idealism." Mr. Taylor is a thorough Bradleyan, who avows (truly) that to Mr. Bradley his essay owes almost its whole value. But he devotes one of its most effective sections to a scathing refutation of Green's attempt to involve conduct in the metaphysics of the "Eternal Self." Now, when a philosophy is taken up by disciples, especially if they be youthful and enthusiastic, and, as Plato long ago remarked, delight in playing with an argument like puppy dogs, it may usually be assumed that for it the critical hour of trial has arrived. It would not, therefore, be astonishing if Mr. Bradley should find Mr.

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Taylor's performance rather trying, but the question of more general interest is, What is the issue of this encounter of Bradleyism with ethics? The readers of chapter 25 of Mr. Bradley's 'Appearance and Reality,' of which Mr. Taylor's book is an expanded and aggravated version, will easily anticipate the answer. Morality, like religion and everything else, is self-contradictory "appearance," and must, therefore, *"somehow"* be merged in the Absolute, which is humorously called Experience on the *lucus a non lucendo* principle. That is practically the whole "ethics of Bradleyism," though in the end it may turn out to be a *reductio ad absurdum* of Bradleyism rather than of morality.

But though the meagreness of his constructive results was a foregone and inevitable conclusion, Mr. Taylor, like his master, contrives to say a good many interesting things in the 500 pages which elapse before he establishes this obvious consequence of his metaphysic satisfactorily to himself; and so he merits further examination. The question propounded for the Prize was the relation of metaphysics and ethics, and the answer which Mr. Bradley enables Mr. Taylor to give is that neither is it true that ethics rests on metaphysics, nor that it contributes to metaphysics principles of ultimate validity. Metaphysics is a purely speculative and formal analysis of "pure" experience (Mr. Taylor, perhaps wisely, does not attempt to show how such a science is possible); ethics is, or should be, a natural science of human conduct and ideals, resting on, or a part of, psychology (the exact relation is not made clear), and, like all such sciences, it is infected with error and illusion by reason of the partial and "symbolic" character of its conceptions. What is really needed at present is a phenomenology of ethics, *i. e.*, "the collection of a body of facts relative to the ethical opinions and emotions actually formed by different individuals" (p. 497).

Mr. Taylor, however, admits that to such a constructive phenomenology he "cannot claim to have made any direct contribution," and indeed he might have gone on to admit that in other respects also his treatment falls far short of his professed ideal. It is excellent, of course, that he should have perceived the need to know the empirical facts of the moral life before beginning to moralize, and creditable to have risen in successful revolt against the apriorist tradition in which he was nurtured. But, like Mr. Bradley, he also seems to think that, so soon as an empirical science of psychology is recognized at all, a headlong plunge must be taken into gross naturalism. The possibility of normative sciences which, after examining all the available empirical facts, proceed to consider their value, and to systematize accordingly, he seems entirely to overlook.

Further, in spite of, or perhaps because of, its virulence, his very naturalism is only skin deep, and neither consistent with itself nor inconsistent with frequent relapses into metaphysical dogmatism. *E. g.*, he could hardly deny that his whole attitude towards morality is determined by his metaphysical views, even though he seems to be unaware how decidedly he renders ethics dependent on (Bradleyan) metaphysics. But this all-pervasive influence of metaphysics might be forgiven Mr. Taylor as a philosopher (if not as a scientist), if it did not affect his treatment also of details, and constantly incite him to make short work with the psychological facts in ways which are neither empirical nor plausible, and belie his honorably empiricist intentions.

A couple of instances will illustrate this. In chapter 3 it seems quite arbitrary to lay down the boundaries of ethical fact where he does. Forgetting that *equivalents* are not necessarily *identical*, he decides that the apparently disparate modes of valuing conduct, as right, beautiful, etc., shall be reduced to expressions of social "approbation" or "disapprobation." And yet he declines to analyze these further into judgments of pleasure and pain dependent on biological "usefulness;" on the ground that this would transgress the limits of ethics. But if ethics is to start with a psychological examination of the empirical facts, it will neither do arbitrarily to exclude any aspect of conduct, nor to sacrifice the primary plurality of the valuations applied to conduct so easily to the metaphysical demand for unity. This disregard of fact, of course, avenges itself on him. Mr. Taylor's "sentiments of approbation and disapprobation," resting on a psychological analysis which is insufficient and perfunctory, are really ambiguous, and import far-reaching confusions into all the discussions that follow.

Again, in dealing with the religious sentiments, he coolly dismisses their immense empirical variety by an *ipse dixit* to the effect that the only true and permanently satisfying mode of religious experience is that exemplified by Spinoza's "intellectual love of God," and the alleged feeling of one's perfection as part of a perfect universe to which mystics and (incautious) theologians are held to have (verbally) committed themselves. Now this is very pretty as fooling (like most of Mr. Taylor's last chapter), but a genuine empiricist would surely feel bound to examine each of the alleged cases in its psychological context in order to discover what sense the words used were actually intended to convey. Mr. Taylor settles the matter gayly and offhand on Mr. Bradley's authority, and his treatment seems the more indefensible as he previously (pp. 369-372) had shown in an excellent *aperçu* that he perceived how very individual a thing a philosopher's ultimate view of the world really is, and how absurd is the attempt to reduce all men's final reactions upon their experience to one and the same pattern.

It would seem, therefore, that while Mr. Taylor's naturalism is quite compatible with metaphysical dogmatism, it is as yet only very imperfectly empiricism. No doubt in the course of years he will remedy this, and it may even come to pass that the "nonconformist conscience," which at present he is so eager to outrage, will reawaken in himself. If this should happen, the undeniable promise of his present work may be fulfilled by a sequel deserving of unreserved commendation.

Sounding the Ocean of Air: Being Six Lectures delivered before the Lowell Institute of Boston in December, 1898. By A. Lawrence Rotch, S.B., A.M. London: Society for Promoting Christian Knowledge.

Blue Hill Observatory has long been famous as the greatest kite-flying institution in the world; and Mr. Rotch, its originator, director, and patron, has for many years conducted, in this picturesque manner, most significant researches in the upper air from the highest vantage point on the Atlantic Coast from Maine to North Carolina. An expert in all matters meteorological, he has embodied his interesting historical studies as well as the results of his own experiments in the series of Lowell Institute lectures collected in the present little volume.

The first chapter, upon the atmosphere, our knowledge concerning it, and methods of investigation, is full of quaint information as to early beliefs about the mighty medium in which we live and move and have our being, and contains a running history of the development of apparatus, of which the weather-vane is oldest and antedates the Christian era. The hygrometer, an instrument for measuring moisture, does not appear until the fifteenth century, the rain-gauge a century later. The origin of the thermometer is obscure, but it was used in the sixteenth century, while the barometer, last invented of all the fundamental meteorological instruments, owes its birth to Galileo and his pupil Torricelli, in the middle of the seventeenth century. In Florence between 1650 and 1670, weather observations were conducted and preserved, forming the real beginning of instrumental meteorology.

The opening chapter also treats of the first balloons, and early mountain-ascents. Conquest of the air by balloons was temporarily abandoned early in the nineteenth century, and the mountaineer left in supremacy. But now the aeronaut comes again to the front, and, while no mountain-climber has yet reached an altitude higher than 24,000 feet, the aeronaut has ascended more than a mile above this, without unbearable hardship; and unmanned balloons have reached distances twice as high as the loftiest mountains. While it was realized at the beginning of the nineteenth century that all our observations were conducted at the very bottom of the great ocean of air, it has been only within the last thirty years that systematic observation at high altitudes has been thought necessary for comparison with that at low level. The first mountain-top station in the world was established in 1871 on Mount Washington, 6,300 feet above the sea. The highest existing station is maintained by Harvard University on El Misti in Peru, at a height of 19,000.

In his chapter on "Clouds," Mr. Rotch gives information as to early theories, and also the causes, now known, for shapes and differences. Directors of meteorological institutions throughout the world, meeting in 1891 at Munich, decided to adopt the cloud classification already proposed by an English and a Swedish expert, and to appoint a committee for preparing an atlas. In 1894 this committee met at Upsala, Mr. Rotch being the American member, and, after defining the various forms of clouds, and selecting pictures to illustrate them, also drew up instructions for observation. In 1896 the Atlas was published, becoming at once the recognized authority. This chapter on clouds defines the ten principal forms, beginning with highest cirrus, and including combinations with stratus, the familiar cumulus and its

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varieties; describes also nimbus, and stratus proper, at lowest levels. It is well known that the accuracy and importance of cloud observations at Blue Hill are more complete than those made anywhere else, perhaps, in the world; which can also be said in no less measure of their discussion, a few years ago, by Mr. Clayton.

A chapter on balloons follows, recording the interesting fact that to a Bostonian, Dr. John Jeffries, belongs the honor of making the first scientific balloon ascension, in 1784. Starting at London, he rose two miles, and descended safely in Kent, after an hour and a half. In his history of balloon-voyaging, Mr. Rotch gives some tragic and thrilling incidents. The greatest height at which observations in free air have been made in America was at 15,500 feet, when Professor Hazen reached this altitude in the series of balloon-ascents conducted by the Signal Service. In December of 1894 Dr. Berson ascended alone, in Prussia, and reached, in the *Phœnix*, 30,000 feet, probably the greatest height ever attained by man, at least in a conscious state. By breathing oxygen, he retained his senses; and later, in 1898, he made another ascent, this time from the Crystal Palace in London, during a period of abnormal heat. He reached an altitude of 27,300 feet, and experienced no ill effects, using oxygen as before. But in thirty-five minutes the temperature fell from 80 degrees at the ground to 29 degrees below zero four miles and a half above. The ill-fated expedition of Andrée is mentioned, and the coöperation of France and Germany in high-air observation.

For information about the atmospheric strata above six miles, that is to say, beyond where human beings can safely venture, even by the help of oxygen, so-called *ballons-sondes* are employed, which carry self-recording instruments. A chapter is given to them. The trial trip of the *Aérophile* occurred March 21, 1893, when it reached a height of 49,000 feet, recording a temperature of 60° below zero. The *Cirrus* made a remarkable voyage of 700 miles, in 1894, recording 54,000 feet and 63° below zero. But this height was greatly exceeded when, in 1895, the same balloon reached 72,000 feet. From samples of air collected at this height in a reservoir, at once automatically and hermetically sealed, and afterward analyzed, it was found that its composition does not vary much from that of lower levels. Later experiments may reveal the secrets of bacteria and cosmic dust.

The two remaining chapters in this exceedingly valuable and interesting work are devoted to the meteorological history of kites, with especial reference to results of their use at Blue Hill. Here simultaneous records from the kite and a station on the ground were first made, and here also the earliest automatic record of temperature was obtained from a kite. After many experiments with scientific kite-flying, the wind has at last been successfully harnessed, generally to some form of Hargrave kite. At Blue Hill the average weight is about two ounces per square foot of lifting surface. The largest is nine feet high, and weighs eleven pounds, with ninety square feet of lifting surface. Mr. Clayton has invented a regulating bridle for each, by which they are enabled to weather gales fifty or sixty miles an hour. Music wire instead of cord is used, and is capable of withstanding a pull of three hundred pounds. The United States Weather Bureau created seventeen kite stations in 1898, largely situated in the Mississippi Valley, with the idea that weather forecasts could thus be improved. But winds during summer were often so light that the construction of upper-air maps had to be abandoned. Exploration of the lower two miles of air with kites flown from Blue Hill is doubtless the most complete ever made at one place, and it would be difficult to overestimate the value and accuracy of these observations. Deductions as to air-movements are now possible, and the origin of cyclones and anti-cyclones—perhaps the most important problem remaining for meteorological study—will not improbably reach its authentic solution in the near future by means of the kites at Blue Hill, in the expert hands of Mr. Rotch and his trained assistants.

The Constitution. By Ira N. Hollis. Boston: Houghton, Mifflin & Co.

By the year 1785 the old Continental navy, of which John Paul Jones may be considered one of the founders, had disappeared from the service of the American Republic, and not an armed vessel of any kind remained under the control of the new nation. This state of affairs remained until 1794, when the act to provide a naval armament for the United States became a law by the approval of Washington. This legislation gave to the President the option of building or purchasing six vessels of the frigate class, and was due mainly to the depredations of the Mediterranean pirates, as they may properly be called. In a letter from Mr. Joshua Humphreys to Robert Morris, suggesting the proper type to be built for the infant navy of the United States, is contained an argument for large frigates, which happily bore fruit in the *Constitution* and her class. Humphreys strongly favored vessels of such a size that in "blowing weather" they would be an overmatch for double-deck ships with low gun-ports, while in light winds they would outsail the heavier vessels and avoid a conflict at disadvantage. As a result, in dimensions the *Constitution* was twenty feet longer than the British thirty-eight-gun frigates, and had five feet greater breadth of beam. The frames of her hull, the planking, and the masts were equal in dimensions to those of an ordinary line-of-battle ship, while her gun-deck port sills were from eight to nine feet above the waterline, thus allowing her to use her guns on this deck in weather which would roll the lower parts of the ordinary frigate under water. As a result of this construction the *Constitution* carried an exceptionally heavy battery and a large complement of officers and men, the latter reaching at one time nearly 500 in all classes.

The completion and commissioning of the *Constitution* were delayed until the French began to commit overt acts, which led to the commencement of hostilities in 1798. In April of that year the navy was placed under a separate cabinet officer, and Congress authorized the capture of any French armed vessel within our territorial limits or upon the high seas. The *Constitution*, under Capt. Samuel Nicholson, got to sea in July, 1798, and, cruising as far south as Cape Florida, finally joined Barry's squadron in the West Indies. She accomplished little in these hostilities, in which the honors went to the *Constellation*. In 1803, when again commissioned, she sailed for the Mediterranean as flagship of Commodore Edward Preble, who commanded a squadron formed to operate against the Tripolitan Coast. Although this squadron was a small one, it contained among its officers such men as Preble, Decatur, Hull, Stewart, Bainbridge, Biddle, Macdonough, Lawrence, Warrington, Chauncey, and Burrows.

After the successful termination of the war with the Barbary States, the navy had its periodical neglect, notwithstanding our growing troubles with England. Jefferson's policy of gunboats—of something cheap—became the order of the day, and Humphreys's wise statements were forgotten. This mania for a royal, and at the same time cheap, road to naval success is ever recurring, and the author wisely calls attention to the fallacy of it. At one time it is for gunboats, at another for torpedo-boats; just now, aided by a powerful lobby, it is for submarine boats. Professor Hollis well says: "The painful steps and mistaken theories by which our nation has acquired experience should save us in the days of rapid change."

It is hardly necessary to recount the career of the *Constitution* in the war of 1812, where her great distinction was achieved. Notwithstanding the fact that the author's service in the navy was as an engineer, his recital of the actions in which the *Constitution* was concerned is correct and appreciative, with an occasional lapse in phraseology. For so controversial an engineer of former days as Professor Hollis was, it is not without a sense of humor that his friends in the naval service see him embark and succeed so well as an historian of the days of sail, and he seems to be successfully amalgamated, though no longer of the service.

This volume is professedly intended to awaken the interest of the people in the *Constitution* and its preservation by popular subscription. It is natural that this movement should emanate from Boston, where she was built, Paul Revere supplying the copper for the hull, and where Holmes's famous poem gave to her a new life. The present ship could easily be of service at one of the training stations to house our training petty officers, and give sentiment and associations of a patriotic nature to blend with more technical instruction.

Ignaz von Döllinger: Sein Leben auf Grund seines schriftlichen Nachlasses dargestellt von J. Friedrich. Dritter Theil. Von der Rückkehr aus Frankfurt bis zum Tod 1849-1890. Munich: Beck. 1901.

The third and concluding volume of Professor Friedrich's biography of Döllinger covers the period from 1849, when he ceased to be a member of the Frankfort Parliament, to the time of his death in 1890, and contains a full and faithful account of the career of the eminent Bavarian theologian and scholar during the most eventful years of his life. The work is based chiefly upon the posthumous papers of the deceased, and the careful study of these authentic documents has enabled the author to decide

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many disputed points and to correct many misconceptions. However much one may differ from Döllinger's views, it is impossible to deny his thorough sincerity, unimpeachable integrity, and insatiable love of learning. It was this scholarly taste rather than any strong religious feeling that led him to choose the clerical profession. Had he been born half a century later, he would probably have devoted his talents to historical researches or to the cultivation of natural science, for which he was far better fitted than for the cure of souls. His entire freedom from ambition in the matter of ecclesiastical preferment is shown by his rejection of the Archbishopric of Salzburg, which was offered him in 1850. His life, which extended over three full generations, comprised also three distinct periods of intellectual development, which may be described in general as a gradual and painful process of disillusion in respect to his ideal of Catholicism as compared with the actual character and condition of the Roman hierarchy. Till the middle of the last century he had cherished the belief that the Holy See, notwithstanding its frequent aberrations and departures from the early teachings and traditions of the Church, was sound at the core, and would welcome the aid of honest scholarship in correcting its errors and restoring it to its primitive purity. At this time, however, his faith began to be shaken by the bitter hostility of the highest papal authorities to the results of his own historical investigations, as well as to German science and modern culture in all its forms. He perceived that Jesuitism and Ultramontanism were growing more aggressive and arrogant in their domination of the papacy. A striking example of this tendency was the definition and proclamation of the dogma of the Immaculate Conception by Pius IX. in 1854, "on his own authority, without the coöperation and consent of a council." Döllinger never accepted this doctrine, which he was convinced had no foundation either in Holy Writ or in sacred tradition; nor did he regard its rejection as disturbing in the least his relations to the Catholic Church, since the manner of its promulgation deprived it of all binding force, and reduced it, in his opinion, to the mere utterance of "a vain and vacillating old man led to do foolish things by adulatory and unscrupulous advisers." Another shock to him was the canonization of Peter Arbues in 1867, which incited him to publish a series of articles on the Roman and Spanish inquisition with a characterization of Arbues himself and a critical examination of his claims to sainthood. These papers, which appeared anonymously in the *Augsburger Allgemeine Zeitung*, created an immense sensation, and the Munich Archbishop Scherr, who supposed Professor Frohschammer to be the author, urgently requested Döllinger to publish a reply to them. They also inspired Kaulbach to produce his famous picture representing Arbues condemning a Jewish family to the stake, the exhibition of which in the Bavarian capital came near causing a riot.

In 1870, says Döllinger, "the scales fell from my eyes." During the remaining twenty years of his life he saw the Romish Church in its true light, and was no longer "cheated by blear illusion." The events of this third period of his career are still so fresh in the public mind that it is hardly necessary to pass them in review. In the present volume they are fully and impartially narrated, and form a record of conscientiousness and courage worthy of high admiration. After his excommunication, every effort was made to entice him back into the fold. Bishops and other ecclesiastical dignitaries as well as ladies of noble and royal blood earnestly entreated him to return. One of these female emissaries of the Holy See naïvely remarked that she had recently met a number of Italian Passionists, who frankly declared that no one believed in the infallibility of the Pope, and yet these men were in good standing with his Holiness and remained within the pale of the Church. Why should not Döllinger, she added, exercise the same discretion? In giving utterance to these words she was only the mouthpiece of Leo XIII., who urged Döllinger to come to Rome. "Apply directly to me," he said, "and declare merely that you still adhere to the views concerning the papacy which you have formerly expressed, and nothing more will be required." As Döllinger had always been opposed to the Vatican dogma, he could have made such a declaration with perfect candor and consistency; but he knew that it would be interpreted as a recantation and submission, and he refused to enter into any compromise that might be misconstrued and thereby place him in a false or equivocal position. As he wrote subsequently to a friend: "I would not sully my old age with a lie, nor seem by any sort of implication to accept a dogma which to me was equivalent to asserting that two and two make five instead of four."

In a retrospect of his life as an octogenarian he confessed that he had honestly cherished many errors, often clinging to them with persistency, and violently resisting the better knowledge as it began to dawn upon him. The recognition of this fact rendered him extremely considerate of others' mistakes, and enabled him as an historian to see events in their true relations and to avoid hasty inferences and false generalizations. His four-score years and ten neither senilized nor fossilized him. In a letter to the present writer only a month before his death, he referred to the work in which he was then engaged and to his future labors with the enthusiasm and confidence of a man of fifty. "I am now busy in completing the treatise on the Order of the Templars, and shall then take up that on the Part of North America in Literature." Unfortunately, both of these papers, as well as the academic address on the History of Religious Freedom, remained fragments.

In the three volumes of Döllinger's biography Professor Friedrich not only gives an interesting account of the career of an eminent scholar, but also a valuable contribution to the history of culture in the nineteenth century.

Theology at the Dawn of the Twentieth Century: Essays on the Present Status of Christianity and its Doctrines. Edited, with an introduction, by I. Vyrnwy Morgan, D.D. Boston: Small, Maynard & Co. 1901.

The claim of Dr. Morgan's preface, that his book is "made up of original essays prepared expressly in response to his appeal," seems to be impeached by the fact that several of the essays, including President Eliot's and Mr. Frederic Harrison's, have a familiar face; but it may be that, even though bent on furthering Dr. Morgan's scheme, some of the essayists had a frugal mind, and economized their work elsewhere before sending it to him. The essays are extremely various, both in their subject-matter and in their manner of treating it. Some of them are trivial; if above the level of the most ordinary pulpit utterance, so much the worse for that. Dr. Morgan seems to have aimed at giving a fair conspectus of the present-time theology; certainly he has not endeavored to make out a particularly good case for the conservative party, or, if he has done so, his efforts have not been well repaid. The stronger representatives of this party will probably agree to this as instantly, if not as cheerfully, as their liberal opponents. We seem to have another batch of evidence that the disintegration of orthodoxy is exemplified more by the concessions of its most conservative defenders than by the latitude of those commonly known as having accepted "the new theology."

If Dr. Morgan had wished to conciliate the conservative party, he went to work in a peculiar fashion when he followed up his own introduction with Frederic Harrison's 'Christianity at the End of the Nineteenth Century.' Apart from the justice of its presentation, nothing in the book is better written, if so well. It is a splendid arraignment of our current imperialism and of the encouragement which this gets from excellent divines. It has important paragraphs on the reaction from Darwin and Spencer to "a shifty and muddle-headed kind of Spiritualism" which is well represented by Mr. Balfour's 'Foundations of Belief,' with its "cynical pessimism and incurable doubt about all Truth leading up to a practical support of the Orthodox Creeds." Mr. Harrison did well, perhaps, to maintain a negative attitude and not recommend his Positivism as a panacea for contemporary ills; but it is certain that the English Positivists have been humane to a degree that has shamed a good deal of the vociferous orthodoxy of the time.

The aim has been to have all the leading questions now before the churches discussed from a conservative and liberal point of view, but the mark of this high calling has not been hit in every case. Dean Hart of Denver writes with much heat of "The Darwinian Craze," and in the various non-Christian religions of the world finds "a rapid departure" from a pure original revelation. Rabbi Hirsch of Chicago takes the affirmative for Evolution in one of the best essays in the book. Dr. McConnell's doctrine of "Scripture Inspiration and Authority" is, substantially, that whatever inspires us is inspired; Dr. Dixon, a Baptist clergyman, furnishes the counterblast, in which we read of Darwin's second visit to Tierra del Fuego in 1869, an event which never went through the form of taking place. Dr. H. P. Smith of Amherst, Mass., contributes one of the best articles, "The Old Testament in the Light of the Higher Criticism." A typographical error gives 1773 as the date of Astruc's Pentateuch 'Conjectures,' instead of 1753. Universalism and other aspects of future punishment have no less than six articles. Dr. De Normandie, the Unitarian contributor, teaches loftily that "everlasting punishment is the loss of some

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spiritual power which might have been ours," but then, "best men," as Shakspere said, are sometimes "moulded out of faults."

The Rev. Robert Collyer's poetical rendering of "The Sacrament" is strangely contrasted with the next following article, "The Sacerdotal Conception of Christianity," which is quite the most learned article in Dr. Morgan's collection, and would be the most convincing if tradition were the guide of life and were a matter of picking and choosing to suit one's self. Christian Science has three chapters to itself—one a sympathetic statement by a Baptist minister; one a wordy explanation by a devout adherent; and a third an adverse criticism by Dr. Faunce, President of Brown University, which makes cruel mention of Mother Eddy's philological escapade with Adam (clearly, she says, *a dam*, or obstruction, meaning matter), and of the "Christian Science Souvenir Spoons," on each one of which "is a motto in bas-relief that every person on earth needs to hold in thought." The encyclical making this announcement continued: "Mother requests that Christian Scientists shall not ask to be informed what this motto is, but each Scientist shall purchase at least one spoon, and those who can afford it one dozen spoons, that their families may read this motto at every meal, and their guests be made partakers of its simple truth." Who shall presume to say that in our generation the children of darkness are wiser than the children of light?

There are three articles on the Church and Social Questions, but they do not come to close quarters with any of these questions. The influence of the world upon the Church seems to be more in evidence than the influence of the Church upon the world. The climax of one writer's enthusiasm is that the American Church "can command the use of property worth $679,630,139." Bishop Doane pleads for indissoluble marriage on the clear ground of New Testament injunction, while Justice Burns argues the necessity of divorce, from the conditions of modern marriage. "The New Orthodoxy" is a good statement of the development which assumes this contradictory designation. One of the very best articles in the book is "The Trend of Theological Thought in England," by the Rev. R. A. Armstrong of Liverpool. It considers the growth of ritualism and sacerdotalism, the decay of evangelicism, and the spread of agnosticism in a singularly clear and forcible presentation. Ritualism is regarded as fundamentally skeptical, the refuge of those who are afraid to think. President Eliot's disclosure of his theological mind is very frank up to a certain point. He celebrates the decay of Biblical and other authority and the advance of sociology, and ends with a naïve acceptance of Jesus as "the loveliest and best of human seers, teachers, and heroes." But he does not, nor does any one here, except Mr. Harrison to some extent, attempt to measure our boasted "Christian civilization" by the New Testament standards and determine the degree of its conformity therewith.

BOOKS OF THE WEEK.

Alge, S., Rippmann, Walter, and Buell, W. H. Newson's German Reader. Newson & Co. 75 cents.
Alge, S., Rippmann, Walter, and Buell, W. H. Newson's First French Book. Newson & Co. 50 cents.
Bacheller, Irving. D'ri and I. Boston: Lothrop Pub. Co. $1.50.
Ballentine, F. S. The Modern American Bible: St. Luke. Thomas Whittaker. 50 cents.
Bardsley, C. W. A Dictionary of English and Welsh Surnames. Henry Frowde.
Bartholomew, J. G., and Smith, G. A. Topographical and Physical Map of Palestine. Edinburgh: T. & T. Clark; New York: Scribners. $3.50.
Biddle, A. J. D. The Land of the Wine. 2 vols. London: Drexel Biddle.
Bulfinch, Thomas. (1) The Age of Fable; (2) The Age of Chivalry; and (3) Legends of Charlemagne. Thomas Y. Crowell & Co.
Caine, Hall. The Eternal City. D. Appleton & Co.
Cay, Nowell. The Presumption of Stanley Hay, M.P. Frederick Warne & Co. $1.25.
Cromie, Robert. Kitty's Victoria Cross. Frederick Warne & Co. $1.25.
Crowley, Aleister. The Mother's Tragedy, and Other Poems. Privately printed.
Danvers, Ernesto. John Grant & Son's Directory of the British, Anglo-Argentine, and North American Residents in the Argentine Republic, and Argentine Commercial Guide. New ed. Buenos Ayres: John Grant & Son.
De Amicis, Edmondo. Heart: A Schoolboy's Journal. Thomas Y. Crowell & Co. 60 cents.
Dodge, W. P. From Squire to Prince. London: T. Fisher Unwin. 10s. 6d.
Dresser, H. W. The Christ Ideal. G. P. Putnam's Sons. 75 cents.
Forsythe, Clarence. Old Songs for Young America. Doubleday, Page & Co. $2.
Gibson, W. H. Blossom Hosts and Insect Guests. Newson & Co. 80 cents.
Goebel, Julius. Goethe's Poems. H. Holt & Co.
Harris, Charles. Lessing's Hamburgische Dramaturgie. H. Holt & Co.
Hervey, W. A. Supplementary Exercises to Thomas's Practical German Grammar. H. Holt & Co.
Hoffman, H. S. Life beyond the Grave. New ed. Philadelphia: The Union Press. $1.
Hylan, J. P. Public Worship: A Study in the Psychology of Religion. Chicago: The Open Court Pub. Co. 25 cents.
Ingelow, Jean. Mopsa, the Fairy. Thomas Y. Crowell & Co. 60 cents.
Keats, John. Complete Works. 5 vols. Thomas Y. Crowell & Co.
Latson, W. R. C. Practical Dietetics: Food Value of Meat. The Health Culture Co.
Leigh, Lennard. Bridge Whist. Philadelphia; Henry T. Coates & Co.
Litchfield, Mary E. Selections from Five English Poets. Ginn & Co.
Lockwood, Sara E. H., and Emerson, Mary A. Composition and Rhetoric for Higher Schools. *Boston:* Ginn & Co. $1.15.
Long, W. J. Secrets of the Woods. Boston: Ginn & Co.
Low, A. M. The Supreme Surrender. Harpers. $1.50.
Ludlow, J. M. Deborah. Fleming H. Revell Co. $1.50.
Macdonough, Rodney. The Macdonough-Hackstaff Ancestry. Boston: Published by the Author.
Major, Charles. The Bears of Blue River. Doubleday & McClure Co. $1.25.
Marden, O. S. Success Booklets. (1) Good Manners; (2) Cheerfulness; (3) The Hour of Opportunity; (4) Character; (5) Iron Will; and (6) Economy. Thomas Y. Crowell & Co. 35 cents each.
Mark, H. T. Individuality and the Moral Aim in American Education. Longmans, Green, & Co.
Maude, Aylmer. Tolstoy and his Problems. London: Grant Richards; New York: A. Wessels Co. $1.50.
McLaws, Lafayette. When the Land Was Young. Boston: Lothrop Pub. Co. $1.50.
Mérejkowski, Dmitri. The Death of the Gods. G. P. Putnam's Sons.
Moore, R. W. History of German Literature. New ed. Hamilton (N. Y.): Germania Press.
Palmer, J. M. Personal Recollections. Cincinnati: The Robert Clarke Co. $3.

The critics proclaim "Our Friend the Charlatan" a thoroughly good book. Here, for ins ance, is part of the commendation from the *Commercial Advertiser:* "He is one of the few writers to-day whose books are worth a leisurely and careful reading, and this (book) is one that it is a pleasure to linger over and to discuss afterwards with others who know how to appreciate the few good things that come to us in latter-day literature."

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